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Life After Death. By the Rev. S. C. Gayford, M.A. 6½ x 4. pp. 177. Price, \$1.00 net; by mail \$1.08.

Mr. Gayford, who is vice-principal of Cuddesdon Theological College, England, reprints in this small book chapters which appeared originally as articles in *The Treasury*, an English Church magazine. The book treats of "The Sources of Our Knowledge" in the first chapter followed by two chapters on "The Intermediate State"; two chapters on the "Last Things," and a chapter on "Heaven." There is a helpful index of subjects and another of texts at the end of the book. The book, treating as it does of the whole subject forms a very suitable introduction to those who wish to follow it farther either in books on particular points, such as The Intermediate State, Everlasting Punishment, the Resurrection of the Dead, and the like, or in larger books which attempt to cover the whole field. The vagueness of the views held by many, even by Church people, is astonishing when anything connected with the life after death is discussed. This book is plain, simple, practical and helpful, and is immeasurably better than many books which treat of the same subjects and are quite unreliable on account of the queer views so often introduced, which have no Biblical warrant.—*St. Andrew's Cross.*

MISSIONARY HEROES.

Torch-bearers on the King's Highway. By Kate Harper Haywood, Teacher of Missions in St. Stephen's Church School, Lynn, Mass.; with Prefatory Note by the Rev. Everett P. Smith, Educational Secretary of the Domestic and Foreign Missionary Society. Price, paper, 20 cents; by mail 22 cents. Cloth, 45 cents; by mail 50 cents.

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The Editor having read the above-mentioned book, wishes to add heartiest endorsement. Such a book is needed—and we ourselves are the ones who most need it, though we ought to know better. It is not to detract from the glory of the Reformation to maintain that there was something to reform—a form, an organism, a life—and that the ancient Church of England, 900 years old in Henry's time. It was well worth reforming, too.—*Church News of West Texas.*

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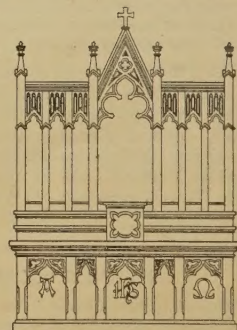
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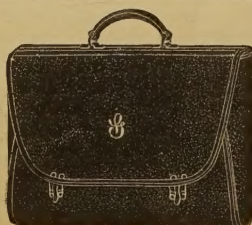
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THE VISION SPLENDID.

FOR THE FEAST OF ST. JOHN BEFORE THE LATIN GATE (MAY 6TH).

ST. JOHN is oftenest thought of, it is to be supposed, as the Evangelist, "the disciple whom Jesus loved," who lay upon His breast at the Last Supper, who during all the Master's earthly ministry was closest to Him, and who, when he came to compose his "spiritual Gospel," gave to faith its profoundest interpretation. As such we think of him, gentle, pure, tender, mystical, the Apostle of Little Children, beloved. There is another side to his life and character, not less obscure but less often dwelt upon. In the early days of his discipleship, Jesus called him, with his brother James, a Son of Thunder, with reference doubtless to the intensity of his nature, which flashes out in the Apocalypse, however it is softened in his Gospel, written so much later, in his old age. He passed through the horrors of Nero's (or perhaps, as is more generally supposed, of Domitian's) reign in Rome, and himself came near to martyrdom. Indeed to this day near the closed Porta Latina at Rome stands the little chapel of San Giovanni in Olio to mark what is supposed to be the spot where he was cast before his banishment to Patmos, according to Tertullian, into a caldron of burning oil, and miraculously delivered; an event marked for commemoration in our kalendar to-day.

At Patmos, a lovely island in the Ægean, whereon had sailed the storied fleets of Grecian fable, we know him as the seer, peering into the mysteries of Heaven and of the Last Day, translating into terms of vivid oriental imagery his splendid vision of the everlasting victory of the Lamb. The lurid hell-fires of Rome faded, and he beheld the bright light of a transcendent heaven and the Son of God in the midst thereof. Finally there are glimpses of him as the Angel of the Church of Ephesus, "the light of Asia"; romantic pictures of capture by a robber chieftain, of encounters with the heretic Cerinthus in the public baths, of serene but unflagging labors in old age amongst his "little children."

It is a fascinating story, a wonderful life; alternating periods of delicious serenity and savage horror; of romantic adventure and gentle quiet; the impassioned seer of the Apocalypse, the crystalline Evangelist. Controversy has stormed about his name and writings in these modern days, but forever the word "Johannine" will stand for something permanently blessed in Christian faith. If we may venture to characterize with a word the Johannine idea, linking together the Son of Thunder and the Apostle of love, the Apocalypse and the Gospel, it would be with the term *Vision*. In every stage of his career, in every phase of his life of thought, his was the purity of heart that sees God—the eternal realities (which we so often miscall the Ideal) pervading all the phenomena of this visible world; eternal Light illuminating the earth's dark night; eternal Steadfastness, in which there is neither variableness nor shadow of turning, midst all this life's familiar flux and seemingly infinite change.

With most of us the ideal world seems set over against the actual world; with John they merged in one. With us the commonplace is stupid, the practical disenchanting; the routine irritates and wearies. Real life looms beyond, far beyond our narrow horizons. We follow but a gleam—

"He beholds the light, and whence it flows,
He sees it in his joy, . . .
And by the Vision Splendid
Is on his way attended."

It is the power and presence of God in our lives, the gleam deepening into vision, that makes and keeps them worth living. It enables us to look up and to be sure of the issue of our captivity, to know the true salvation drawing night. L. G.

THE PLACE OF PROTESTANTISM IN THE CHURCH.

THE Church Congress performed one more of its many services to the Church when it presented the views of able representatives of two schools of thought on the subject of "The Value of Protestantism." We venture to say that many in the audience must have been surprised to discover how close Mr. Packard and Dean Delany, the two appointed writers on the subject, were to each other. And really the present differences between the so-called Protestant and the so-called Catholic schools are greatly magnified in the popular estimation. Mr. Packard discovers in Protestantism "an effort to restore the Church to what Christ meant it to be; to assert the liberty of Christians to commune with God in prayer and to study for themselves the Holy Scriptures; to establish the well-ordered spiritual democracy which is sketched on the pages of the Bible; to be reconciled with God through faith and obedience without any mediator save Christ Himself; to claim His Church as the rightful heritage of all His people." What is there in all this that differentiates Protestant Churchmen from the rest of us? Dean Delany, writing avowedly as a Catholic Churchman, treats of three "elements of Protestantism which we owe to the English Reformation—the recognition of the laity, the appeal to Scripture, and freedom from spiritual tyranny" as having "become part of the bone and sinew of the Anglican Church." If, then, Mr. Packard counts him among those "who have looked with distrust upon the Protestant movement," it must be that somewhere one party or the other has been mistaken as to facts, or else that in the "Protestant movement" there is, or has been, something different from what either of these able advocates has avowed.

The real fact is that *in theory* there is little difference among Churchmen to-day as to the value of the Reformation. It was, in England, a political repudiation of foreign domination and, in matters religious, an appeal to antiquity. Beyond those two chief characteristics it is difficult to go, because the differences among the makers of history during the two centuries of Reformation history make it difficult, in detail, to say that any precise scheme of religious practice represented the period. Puritan iconoclasm grew out of the Reformation; but so did the "Ornaments Rubric," which went back of the Reformation for the permanent standard of worship. Presbyterian and Congregational polities grew out of it; but so did the deliberate and final refusal of the Church of England to recognize the lawfulness of those polities, when she was confronted with the direct issue after the Restoration. The Book of Common Prayer grew out of the Reformation; but so did the suppression of that book under the Commonwealth. The fact is that the permanent impress which was stamped upon the Church of England as a result of Reformation history was obtained, in many of its elements, in spite of that history, and it is rather more logical to point to English and American Presbyterianism and Congregationalism as the product of the Reformation than to speak of even current phases of Anglican Churchmanship as such result.

After all, the real discrepancy between the points of view presented by the two chief advocates at the Church Congress did not find expression in the words of either of them. Each would deny, we suspect, that the other was the *best* exponent of the life of the Church as it has come to us through the Reformation. Unconsciously the Protestant party assumes that it, primarily, is the guardian of Reformation principles. As represented by Mr. Packard's words that party is no longer militantly hostile to the Catholic cause in the Church, for he declares that "We should not like to miss from our roll the names of Keble or Seymour." How entirely that spirit of toleration on behalf of the Protestant party has grown up within the period of Mr. Packard's lifetime he will recall, more vividly than any of the younger generation can do. He will remember how Protestant belligerency stormed against Keble in England and prevented, for a time, the consecration of Seymour, in America, to the episcopate. This indicates that all of us continue to grow, and that the "Reformation Settlement," therefore, was in no sense a final crystallization of thought.

Again, it is, very likely, true that a "well ordered spiritual democracy," in the words of Mr. Packard, the "recognition of the laity" and "freedom from spiritual tyranny," in the words of Dean Delany, are ideas that have been largely developed as an outcome of the thought of the Reformation era and the era that has succeeded it. But it does not follow that Protestant Churchmen are, to-day, the best exponents of that democracy.

Where, in mediæval days, was there a greater "spiritual tyranny" with less "recognition of the laity" than we find entrenched to-day in the diocese of Southern Virginia, where the almost unanimous protest of the laity of one of the largest parishes of the diocese, against the "spiritual tyranny" of the Bishop is treated as absolutely a negligible quantity? The fact is, the glittering principles which are ascribed by both speakers to Protestantism are principles indeed that received an impetus in the conflicts of Reformation days, but they are not and have not been particularly conspicuous qualities of the Protestant party in the Church. One will try in vain to recall an equivalent in one of the "Catholic" dioceses for the recent exercise of "spiritual tyranny" by the Bishop of Southern Virginia, and "bishopcraft" is quite as objectionable as "priestcraft." Thus one must test the principles which Protestant Churchmen emblazon as conspicuously their own, by the manner in which they have lived up to those principles, and "liberty" is the last characteristic that, on the whole, can be ascribed to them as a party, within the past century. On the contrary, every expansion of the life of the Church from the day of Bishop Hobart to the day of Christ Church, Norfolk, has been relentlessly and vigorously opposed by Protestant Churchmen, in the name of Protestantism, and the only good Catholics in their kalendar of tolerated worthies have been dead Catholics.

LET IT BE UNDERSTOOD that we who call ourselves Catholic Churchmen have no more desire to wipe the impress of the Reformation centuries from the face of the Church than have those who glory in the name of Protestant; but we are unwilling to assume that there is an authority attached to men or measures of those centuries one whit greater than attaches to men or measures of any other century. We insist upon discrimination between the essential and the superficial. We are entirely in sympathy with Mr. Packard's motto, "Protestant against every error of man; Catholic for every truth of God." But we object to treating the Church primarily from the side of the "error of man" instead of the "truth of God." His own motto indicates that the Church must be primarily Catholic and only secondarily Protestant, since the "truth of God" is the positive, eternal element, and the "error of man" is the negative, changeable element in human thought. Here, again, we are obliged to point to the gulf between Protestant theory and Protestant practice. Nothing has been more conspicuous than the intense unwillingness of the Protestant party to put the "truth of God" before the "error of man" in a descriptive title of this American Church. Here, as in standing for principles of freedom, Mr. Packard's party has not, in fact, been the party that has maintained the principles which he sets forth, but rather the party that has relentlessly opposed those principles. It ought not to be necessary to refer to Dr. Parks' argument that "Protestant" refers simply to an affirmative protest for truth; for if that were true, the Pope would be more of a Protestant than is Dr. Parks, for he asserts more; and if it were true, it would be as absurd to name the Church Protestant as to name it Active or to describe a man as Breathing. If everybody from Abraham to Dr. Parks is equally a Protestant, what is the use of calling anybody a Protestant? How does it describe one man or one body more than another, and why should not the "Protestant" Episcopal Church drop an epithet that applies quite as fully to Roman Catholics as to Dr. Parks? But Mr. Packard's motto also makes it logically absurd to apply the title Protestant to the Church, except in a secondary and subordinate manner, and demands that the Catholic name be everywhere emblazoned as descriptive of the Church which stands for the "truth of God." One wishes that Protestant Churchmen would try to agree as to the meaning of the term. Mr. Packard treats it as negative and urges that it be retained to differentiate us from those who teach the errors of men—meaning Roman Catholics. Dr. Parks treats it as positive and urges that it be retained because it is an invariable description of everybody who affirms. It is difficult to tell which position is the more illogical; but it is obvious that each contradicts the other. Let Protestant Churchmen thresh out among themselves the question whether Queen Mary Tudor and Cardinal Pole were Protestants, as, according to Dr. Parks' theory, they were, and we shall then be able to discuss the question of our own degree of Protestantism with them intelligently. The trouble with this theory is that it is propounded four hundred years too late.

The real fact is that the two dominant parties of to-day have changed places as compared with the parties of Reformation centuries. The Protestant party to-day stands for ultra-

conservatism; a refusal to change any practice or conception which was commonly established a generation ago. But the Protestant party in the sixteenth century was the party which demanded the re-examination of generation-old practices and a radical change in many of them. Certainly the Protestant insistence upon the maintenance of a *status quo* to-day is directly opposite to the position of the Protestant party in that Reformation era which Protestants extol so highly. All of us have profound sympathy with the Protestant movement in the sixteenth and seventeenth centuries in so far as it dealt with fundamental principles, because, on the whole, it was the party of progress in Church and in State; but that is precisely what the Protestant party of the nineteenth and twentieth centuries has not been. It has been the party that has opposed every single step of that progress which has transformed the face of Anglican Christianity from the dry, dull, cold characteristics of the early nineteenth century to the warmth of the early twentieth. We do not under-estimate the problems and the difficulties of to-day, but we cannot think that Mr. Packard would seriously desire to substitute the Church life of 1811 for that of 1911. Yet if we are right in this surmise, what step in the evolution from 1811 to 1911 has been taken without the bitter opposition of the Protestant party? He says, "a recrudescence of anti-Protestant feeling is not marked by the growth of the Church." No, because the Church ought never to be, primarily, anti-anything, and if at any time it is, that negative position is, in itself, an evil; but we forbear to ask Mr. Packard to say which has, in fact, been the negative party in the Church during the past century. Catholic Churchmen are not anti-Protestant; they are pro-Catholic and anti-nothing except the "error of man." The "Catholic party" is, in fact, the successor of the progressive party in the days of the Tudors and the Stuarts.

Thus the distinction between Protestant and Catholic Churchmen is, as we have pointed out before, chiefly one of perspective. The one will not look beyond Reformation centuries for its impetus; the other is satisfied with nothing less than the whole wealth of Christian history. The one is suspicious of whatever fails to bear the earmarks of the sixteenth century; the other values the whole course of Christian experience. The one, illogically enough, from its history, is averse to change, however trivial; the other realizes that the outward, superficial aspect of Christian worship has constantly been changing and no doubt will continue to change. The one condemns whatever uses did not meet the approval of a certain select group of Churchmen four hundred years ago; the other feels that the Churchmen of to-day are quite as able to choose between customs and usages and policies as were their great grandfathers.

And yet, having written very frankly, we must express gratitude for the eirenic words of both the chief speakers in this discussion at the Church Congress. If Protestant Churchmen would be animated generally by the cordial, loyal spirit shown by Mr. Packard, and Catholic Churchmen by that evinced by Dean Delany, we should be so thoroughly united in the Church that we should begin to make history on a vastly increased scale. The difficulty arises when either or both of us fail to live up to our principles. Catholicity may be so propounded or so lived as to be the meanest, narrowest, most insolent form of sectarianism; but that is because calling oneself by a large term does not imply fitness for it. Protestantism, as a constructive force, is dragged in the dust when it is exalted beyond that secondary position with respect to the Church's inherent Catholicity which it is so well given in Mr. Packard's chosen motto. When Protestantism is heralded as a substitute for Catholicity it deserves the reprobation of every loyal Churchman. If only our brethren who love to call themselves Protestants could see how out of place that name is as the chief descriptive term to apply to a living section of the Church of divine foundation, however aptly it may describe themselves, we should be able, all together, to strike a true balance and to view the several characteristics of the Church in right perspective.

WE are not much interested, as we have said, in discussing the propriety or legality of choral services, in connection with the unhappy incident at Norfolk, Va., the story of which is told by a correspondent in our news columns and by the rector in the department of Correspondence in this issue. Much more serious seems to us the question of violation by a Bishop of the rights of a rector and a parish. Yet if anybody

cares to examine the history of the use of such words as "read," "say," "sing," and the like, he will find the following excerpt from Blunt's *Annotated Prayer Book* useful. Commenting upon the first rubric for Morning Prayer which in the English Prayer Book reads: "At the beginning of Morning Prayer the Minister shall read with a loud voice," etc., Blunt says (p. 181):

"*Read with a loud voice.*" This is an ecclesiastical or technical phrase, the explanation of which is to be found in a rubric before the *Te Deum*, in the previous editions of the Prayer Book: "*Then shall be read two Lessons distinctly with a loud voice.*" "*Then shall the Lessons be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel.*" It is the *clara vox* of older ritualists, and presupposes a musical intonation, with or without inflection, to be the customary way of reciting Divine service."

Neither can it be argued that the change from the "read with a loud voice" of the English Prayer Book to the "begin" and "say" of the American book was intended to change the manner of rendering the service, since the same English rubric continues: "*And then he shall say that which is written after the said Sentences.*" Certainly it cannot be argued that the manner of enunciating the Sentences should not equally be followed in enunciating "that which is written after."

ALTOGETHER apart from the local and immediate phase of the Norfolk case, it is important as showing how defenseless a priest is left by our canons in the event of any peculiar notions of ecclesiastical law which may, in perfect good faith, be harbored by his Bishop. Most Bishops would hesitate to demand obedience of their clergy to a mandate that is directly opposed to the common usage in the Church; but the exceptional Bishop who pursues the opposite policy should be restrained by canonical provisions. His clergy are now left absolutely helpless. How un-American, how unreasonable this is, will appear at a glance, and it probably has very large bearing upon the question of the refusal of young men of culture and education to offer themselves as candidates for holy orders. Such men will not assume the risk of having their life and their ministry wrecked by an arbitrary Bishop.

We believe this incident must result in the creation of Archbishops, with appellate powers in emergencies to stay the hand of an arbitrary Bishop when the grace of God and his consecration vow are not enough to restrain him, until the rights and wrongs of a case can be determined. Were there an appeal to an Archbishop, no arbitrary exercise of episcopal power could be effective, and the present is not the first scandal that would be averted. At the Richmond General Convention the laity refused their assent to the establishment of a Provincial System, such as would give the opportunity for appeals beyond the *dicta* of individual Bishops, though the Bishops themselves, and the clergy, voted for the reform. This unhappy incident shows how necessary such a system is, if we are to have constitutional rather than arbitrary government in the Church.

LAST week our Chicago Letter contained the information that a tract of land near the city had been given by Mrs. Joseph T. Bowen, a prominent Churchwoman and president of the Juvenile Protective Association, for use of children to be sent out from the city under Hull House auspices, both as a convalescent factor for working girls in need of fresh air and rest, and also for the shorter fresh air excursions in summer time which have been found so great a blessing to the closely housed tenement inhabitants of our cities.

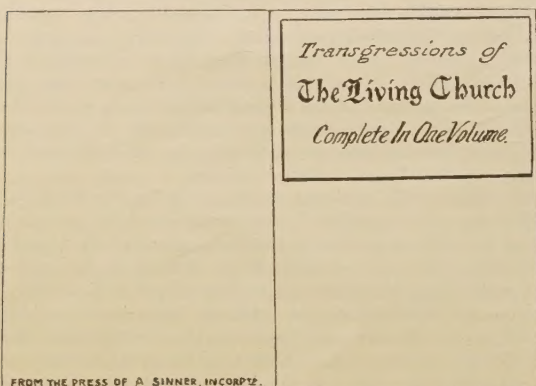
We have before us now a report of the activities of the Juvenile Protective Association, which is doing an extensive and really remarkable work among the children of Chicago. What is told in this report confirms the findings of the official vice commission in many respects, and only adds the pathos of fresh illustrations to much that is already known. But we are especially interested in the constructive work that is being done to off-set the evil conditions. Girls' and boys' clubs, playgrounds, bathing beaches, social centers in school houses and elsewhere, are among the preventive features which are being used with real efficacy. More and more must we learn that the problem of child protection is essentially one of prevention of crime by giving opportunity for the vent of childish spirit in lawful ways and among healthful surroundings. Juvenile courts were a splendid means of keeping children out of police courts; now we need to go further and prevent the necessity,

as far as we can, of bringing children into juvenile courts. Probation officers can do much to prevent that necessity; but vigorous, normal life under right conditions will do more.

The problem in Chicago is not different from that in other cities, and new ideals of the social responsibility of the Church are impelling us to take up this serious matter everywhere. A farm such as that just given by Mrs. Bowen will be a most useful accessory to the work. But everywhere we need more small breathing places and playgrounds in our cities, and we need social centers that are really utilized so that children, and adults, too, will enjoy using them.

ONE is cheered by the reports of the enthusiastic gathering in the interest of a treaty providing for complete Anglo-American arbitration, which was held last week at the Guildhall in London, following the equally crowded service in the interest of Peace at the Cathedral in New York on the preceding Sunday evening. Such a treaty would forever end any reasonable prospect of war between the two Anglo-Saxon nations, since it is incredible that public opinion in either of them would ever permit the violation or the termination of such a treaty, were it once to be accomplished. And if Great Britain and the United States should set the example of such a treaty to the nations of the world, the other Powers would gradually follow the precedent, and The Hague would become a world-capital and its court a resort for final determination of the world's great issues between nations.

We have moved rapidly, else the advanced suggestion of President Taft could never have been received so cordially on



THE COVERS.

both sides the Atlantic. Both the United States and England have contributed officially to that advance; the first by submitting, conjointly with Mexico, the Pius claim to The Hague tribunal for settlement, the first case to receive such arbitration; the second, in a much more critical affair, by submitting the issue arising out of the outrage by the Russian fleet upon peaceful British fishing vessels during the Russo-Japanese war. This latter event, in which considerations involving national honor could easily have been asserted, would almost certainly have led to war a generation earlier; and many a war in years that are past was quite as unnecessary as this would have been.

But the credit for what seems to be an impending regime of peace between the great nations does not belong entirely to England and the United States. The French Baron de Constant, who is now speaking in many of our American cities in the interest of permanent peace, has perhaps done more than any other single individual to form and to make efficient the Hague court, and it was he who obtained from Mr. Carnegie the funds for the erection of the court palace in The Hague. Never has the Nobel prize been better earned than by him, and it is a pleasure to know that he is making a profound impression wherever he speaks. Mr. Albert K. Smiley, the host at the successive conferences at Lake Mohonk, is another indefatigable worker who has been an efficient instrument in the same end. Some information in regard to a proposed "clergy-men's session" at the approaching conference is given on another page of this issue. The presence of Baron de Constant and the Dean of Worcester at the sessions cannot fail to give an exceptional impetus to this year's conference.

PERHAPS the most delicate compliment that has come to THE LIVING CHURCH in recent years is a miniature home-made book, entitled "Transgressions of THE LIVING CHURCH. Complete in One Volume." It consists of covers and four blank pages with only the inscription "Finis" at the conclusion; the title attractively penned on the front cover, and on the back, at the bottom, the words, "From the Press of A Sinner, incorp't'd." Both the covers and the inside pages, in full size, are reproduced upon this page. The remembrance is enclosed in an envelope and bears no name of signer.

Many and sincere thanks to the cordial friend who has sent so unique a greeting. May the list of "Transgressions of THE LIVING CHURCH" never require other than blank pages for enumeration!

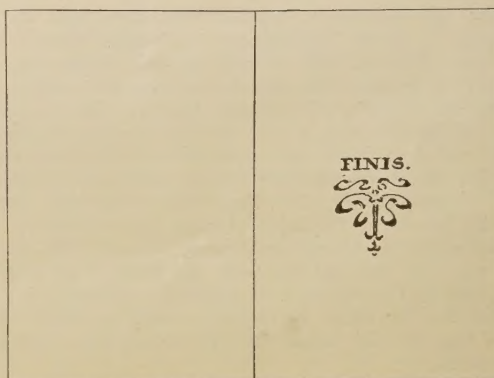
ANSWERS TO CORRESPONDENTS.

M. H. S.—(1) The priest kneels during the confession in the Holy Communion and leads the congregation in the recital of it; though it is equally proper for an assistant, rather than the celebrant, to lead.—(2) It would be decidedly improper to substitute the English or any other prayer of consecration for that contained in the Prayer Book.—(3) A priest who is both celebrant and preacher, commonly removes the chasuble before entering the pulpit.

SUBSCRIBER.—It may, no doubt, be permissible to sing the *Gloria Patri* after each section of the 119th psalm, but it is not usual.

RESTRICTING THE OUTPUT.

MAYOR MCCARTHY of San Francisco, himself a strong labor unionist, acting as arbiter between the Upholsterers' Union and the Furniture Trades Association, has stated the case of restricting the



THE INSIDE PAGES.

output of labor with great plainness and force: "Any restriction," declares Mayor McCarthy, "regarding the output cannot be too severely dealt with. No matter what may be assigned as the reason for restricting the output of any factory, the crime against union labor and the union movement, and the principles for which the union and industrial movement stands, have, in the premises, been so severely dealt with that every loyal trades unionist must turn against the policy of restricting the output with all the energy, grit, and determination of his soul. A minimum wage being set, below which no employer or employe may go, and above which the employer and employe collectively may rise as high as appears fair and honest from the standpoint of the ability of the employe to satisfy the desire of the employer, is all that can be looked forward to within the boundary lines of honest equity and fair play. The holding down or the keeping back of an expert workman to the possible output of the minimum rated mechanic or workman is an injustice to the workman, an injustice to the employer, an injustice to the industry generally, and, above and beyond all, a most severe blow to the cause of trades unionism. What one workman may do with a great deal of ease and comfort another workman may find it a very difficult task even remotely to approach. This condition of things is to be found in every walk of life; found in sufficiency of that pauper brood which always is found in the train of the inordinately rich. Did one man possess all of the earth's increase, the rest of us would be paupers. As a few men possess only a goodly portion of that increase, the number of the resulting paupers is reduced to a few hundred thousand, more or less."

THE LORD'S PRAYER teaches us to pray, in the deepest sense of the word, for it shows us the true order and importance and proportion of the objects of prayer; and to live it out is to live in union with God.—J. B. Illingworth.

BLUE MONDAY MUSINGS.

I WAS driving the other day along the old Post road, past Sleepy Hollow cemetery, across the bridge where Ichabod Crane fled frenziedly from the headless horseman, by the monument showing where the unfortunate André was captured, and on through that enchanted region above the shimmering Tappan Zee. Some of you surely know it; and though hideous high walls now mark the boundaries of great estates, after a fashion altogether alien to our kindlier democratic traditions, and the roar and stench of motor-cars are everywhere present, there still remains much that is unspoiled since Irving's day. Indeed one has only to turn aside eastward to find himself among weather-stained farm-houses a century old and more, with tiny hamlets that seem forgotten, as if five hundred miles from Madison Square instead of twenty-five. My little Canadian comrade and I talked of many things, emulating the famous conversation of the Walrus and the Carpenter; and, as we passed a low wayside wall of field stones, one day in my life came back so vividly that I almost fancied she must have shared it with me and could remember it—though it was a year before she was born, I reckon. Strange, how certain days stand out like that in a detached clarity all their own; not specially important, with no discernible consequences, yet peculiarly vivid and near!

It was in October, a bright, bracing Saturday. We breakfasted early, D. and I, at a quaint little German bakery where one could get good chocolate and Vienna rolls; then took the train up the river to Dobbs Ferry (cacophonous name!) and walked northward along the Post road, the crimson and yellow leaves rustling delectably as we disturbed them. First to "Sunnyside," on a visit of ceremony; *id est*, two young writers paying their homage to the home of a famous old writer, himself among "the More" a generation and longer, but still surviving there in a thousand pleasant associations. Then on to lunch at a little inn long since displaced, with a pious visit to Irving's church and very pew by way of *chasse-café*. And then, as the sun westered, we found the low wall I recognized Wednesday; the Hudson shone bright far down below us, as we sat there basking. A little girl came up the road with a basket of apples, bound for the market; but she was willing to deal with purchasers near at hand, and consented to sit down between us and share them. Then, music alone lacking to our bliss, appeared Giuseppe Antonio Nosenome, bearing a tiny hand-organ with all *trovatore* in its internal workings. We chartered man and machine (and monkey, too), for certain negligible bits of silver, and dangled our feet in exuberant ecstasy, while the old melodies, slightly damaged, resounded: *Ai nostri monti ritorneremo; Non te scordar di me*; and the others—I can hear them yet, with the unsophisticated ears of boyhood, when everything seemed exceeding good, in the best of all possible worlds, unless, by way of contrast, a wave of pessimism for a little hour prevailed.

But when I voiced my recollection, I fancied little Marguerite's smile of attention was not altogether genuine; and perhaps you are bored, too. So be it: I have transcribed the memory for my own satisfaction, with small thought of any one else.

We wound our way back by devious roads, having for our furthest objective a certain lovely country-house pictured here last August, and now lonely in the splendid solitude of its own forest, waiting the advent of its summer inhabitants. It was a little ghostly, to drive up to the familiar drive-way that has framed so often a hospitable group smiling welcome, and find it closed and barred. But down at the foot of the hill, against its background of primeval pines, the church-door swung open at a touch; and there we were both at home in our Father's house. We stood side by side before the altar in silence, tired parson and pearl-radiant child; and once more I felt the power of that bond in Holy Church, which unites us all who have God for our Father, and "Jerusalem which is above" for the Mother of us all. A good climax to our drive!

I WONDER why it is that, in everything connected with the postal service, the United States should be so far behind other civilized nations and some that are only semi-civilized. The quality of our postcards and paper-wrappers is only equal in inferiority to the quality of our postage stamps. The engraving is coarse and ugly, the paper is poor, and the mucilage will not stick. I do not know a country in Europe which does not surpass us in those points. Even the Central and South American states, at which we sometimes smile superior, have a better

quality of postal material than the Great Republic. But it is not merely in such details as that that our inferiority appears. I forbear to speak of the lack of a parcels post in the United States itself; that subject would require stronger language than ought to appear in the columns of a religious paper. But take one instance. In the great city where I live I am frequently in receipt of notices from the postmaster that packages of mail too large to be delivered by the carrier are at the postoffice waiting for me, and if I will send for them I can get them! What greater absurdity can there be than that the government of the United States should receive packages in accordance with its own absurd limitations as to size and weight, should collect postage on them, and then, having made by that an implied contract to deliver them along with the rest of the mail they deliver, should plead inability in this fashion? One would suppose that a few parcels wagons could be found to supplement the labors of the over-burdened letter-carriers. It seems on the face of it as if the government were playing into the pockets of the express companies and trying to coerce people into patronizing them rather than the postal service. If Mr. Hitchcock were to be less concerned about diminishing the deficit and more concerned about giving better service, he would deserve well of his fellow-citizens.

ANOTHER delightful consequence of our more or less beloved nickname appears in a letter just received from the Kansas State National Reform Association, appealing for a Christian Citizenship convention. Among the men whose typewritten signatures are appended to this letter I note: "Frank A. Millsbaugh, Bishop Kansas Methodist Episcopal Church." Evidently things are moving in Kansas!

PRESBYTER IGNOTUS.

MISUNDERSTOOD.

WHO has never tasted the peculiar bitterness of that cup? Who has never had motives imputed unto him which were truly as far from him as the east is from the west? Reader, have you ever been accused of sordid self-interest when your only thought was to help, only to help, and nothing more! How indignant we are when our motives are misunderstood, our actions misconstrued; how fierce the temptation which assails us to tell people what we think of their judgment of us! Were we to yield to that first impulse we would stop the good work which is so mercilessly criticised and withdraw our help, because not only it is not appreciated, but it is said we are using it as a stepping-stone to ingratiate ourselves in some one's favor. Who does not know the bitterness of such an experience? Who has not tingled under an unjust accusation, it may be from a fellow-worker, more painful than it would have been from a stranger? It is indeed a bitter struggle which draws the Christian in the very darkness of Gethsemane closer to his Master, there with Him to wrestle and to pray, for there only will he understand the meaning of it all: if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

The cup of suffering then loses its great bitterness. We become more willing to be misjudged by our fellow-men; more anxious to follow closely in His footsteps; more ready to learn the deeper lessons He would have us learn in such times of trial and of test.

PETITE.

RELIGION THAT isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday, it was only a cloak and a mockery on Sunday. If it doesn't show itself in the home, breathing upon every one therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all. When we speak of every-day religion, we speak of the only genuine kind of religion that there is. And it is its homely every-day quality that will commend it to the world and will in the end win for it the allegiance of the world. Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with all life's sorrows, hope and courage and power. A man who has everyday religion in good, wholesome quantity can easily afford to be without a good many other things.—*Christian Guardian*.

THE CHURCH CONGRESS

THE Twenty-ninth Congress began its sessions with a celebration of the Holy Communion in St. John's Church, Lafayette Square, Washington, April 25th, at 10 A. M.

Bishop Harding was celebrant and the Rev. Dr. G. A. Carstensen and the Rev. Charles Henry Babcock, D.D., were respectively epistoler and gospeller. Bishop Murray preached the sermon, which was printed in *THE LIVING CHURCH* last week.

At 2:30 P. M. President Taft received the officers, committees, speakers, and writers of the Congress at the White House. Dr. Babcock was the first to be received by the President. On behalf of the visitors he expressed to the President his appreciation of his courtesy toward them and his interest in the Congress. Afterward the President received each visitor in turn, giving each a hearty reception.

From the White House the visitors were taken, many of them in automobiles kindly loaned for the occasion, directly to the Cathedral close, Mount St. Alban, where in the National Cathedral School for Girls the Bishop was to receive them at 4 P. M.

Both before and after the reception the visitors were taken around in little groups by volunteer guides only too willing to do all they could to give their visitors a pleasant and profitable time. So they saw the various points of interest on Mount St. Alban—the two great National Cathedral schools, the one for boys, the other for girls; the Little Sanctuary, where lies Bishop Satterlee's body, and where rests at present the Canterbury Ambon, the Jerusalem Altar, and the Glastonbury Chair; the Baptistry and the Peace Cross, but above all the rising walls of the Bethlehem Chapel of the Nativity, the first portion of the Cathedral to be built, now high enough to give a clear conception of the massive and splendid character of the building. Never had Mount St. Alban looked lovelier. The grass was all so fresh and green and the trees wore that intermixture of brown and green which one only gets in the spring time, when the leaves are but half opened. And what a wonderful view was to be had of Washington! Through the soft, balmy spring-time air one saw the city as through a gossamer veil of transparent blue, and it seemed like a fairy city of surpassing loveliness.

Then came the reception in the spacious rooms of the school. Bishop Harding received the visitors, assisted by Mrs. Barbour Walker, the principal, and Mrs. H. Y. Satterlee, widow of the first Bishop.

Altogether no more auspicious opening of any Congress could have been had, and it was an augury of great good.

At night the hall of the Daughters of the American Revolution, all resplendent in new brilliant whiteness and decorations of coats of arms and flags, was filled to hear the first topic discussed: The Value of Protestantism. Bishop Harding took the chair and opened the Congress in well chosen words of welcome.

Just as Bishop Harding had finished his address of welcome the advent of the President was announced, and as he came up the center aisle of the hall, escorted by his military aide, Major Butt, in full uniform, and Mr. J. Townsend Russell, general secretary of the Congress, the vast audience rose and remained standing until Bishop Harding announced:

"I present to you the President."

GREETINGS OF PRESIDENT TAFT.

In a most felicitous speech President Taft said:

"Your programme somewhat frightens me by the statement that I am to deliver an address. That is a very formal thing to do, and I am not prepared. I am here to welcome only in a most informal way this Congress to Washington and to express the hope that your deliberations may result in good for your Church and in good for the country."

"The head of your executive committee, Judge Lurton, is an old fellow-campaigner of mine. We sat together on the Circuit bench for eight years, and so I came to know his love of his Church, his interest in it, and his influence in it. There always seemed to me to be some sort of fraternal relation that when I was on the bench I liked to cultivate, between Bishops and judges. The lawn of the Bishop's sleeve and the silk of the judicial robe seemed a little bit alike. And as you go back into the history of your Church, into the days of Henry VIII., and before"

[as the President uttered the word "before" and paused slightly, the audience broke out into prolonged applause]—"I do not mean to involve myself in a disputed point of Church history as to the laying on of hands—there was a close connection between the Church and the administration of justice, when the lord chancellor, or lord keeper, as he then was called, was not only an officer of the Church, but administered that which came to be the pride of the administration of law in England—administered equity. I am not sure, but it might improve some of our judicial decisions if we had a little more infusion of the episcopal in them now."

"It is a pleasure to me to welcome the Congress of a Church with which I have had much to do in the far-distant Philippines under your distinguished Bishop, Bishop Brent. There was a time when I thought Bishop Brent had only one fault. I don't think now he has any. But then he seemed to think that it was absolutely essential that he should work so hard in the Philippines that he should promptly die there. I think now he has found that that would be a great mistake, and that he can be much more useful by continuing to live there than by seeking martyrdom. Certainly, he is doing a great work; but I hardly have to tell you that, who hear him every three years when he comes back to your Convention

to give an account of his stewardship."

"I am here to-night to welcome you because yours is a Congress of a Church of God, and I conceive it to be the duty of the Chief Magistrate of this nation to welcome and express sympathy with every one of the Churches, without which we could have no government and no civilization worth the having. There is an impression, sometimes, that because we have no state Church the attitude of the government is in some way hostile to Churches. I think this prevails among foreigners, but it calls for no explanation to us. We know that we have no state Church, because all Churches that are working for the uplifting of man and the spirit are state Churches within the protection, but not within the guidance or control, of the government."

"Now, my friends, I have spoken longer than I intended to speak, but the presence of an old judicial colleague of mine on the platform, and the recollection of the long opinions that we used to render and inflict the public with, have carried me beyond my appropriate limit."

THE VALUE OF PROTESTANTISM.

The subject of the evening was then discussed. Announcement was made that a telegram had been received from Mr. Joseph Packard to the effect that he was confined to the house by physician's orders, but that he had sent his paper by the Rev. E. B. Niver. Although contrary to the rules governing the case of absent writers, Mr. Niver was permitted by the executive committee under the cir-



REV. G. A. CARSTENSEN, D.D.
Secretary of the Church Congress.

cumstances to read Mr. Packard's paper, it being given out that this was not to serve as a precedent. As someone remarked: "What's the Constitution among friends?"

Hon. Joseph Packard, LL.D.,
Baltimore.

Dr. Ellicott, some time Bishop of Gloucester and Bristol, once spoke of the "inexpugnable Protestantism" of the English-speaking people. If this is so it must have value. Our race does not make a fight except for what is worth while.

When we think of the Divine origin of the religion of Christ, of its marvellous adaptation to all the needs of men, we cannot but wonder that hitherto it has failed to take possession of the world. That it has not done so is because its Author has been "wounded in the home of His friends." He came to put something better in place of Judaism, to abolish caste, to endow all His followers with "the glorious liberty of the children of God." The theory of the Church which prevailed when the Protestant Reformation had its rise was far different. It assumed that the Church, for all purposes of government and perpetuation, consisted of the clergy alone, and that the relation of the lay people to it was analogous to the relation of depositors to a bank, one of interest without power. This caste theory had grown slowly from age to age, as all usurpations grow.

The invention of printing came, and the Bible, in which were set forth the very words of the Lord Jesus, was made accessible to larger numbers of people than ever before—not yet an open Bible, for readers were few, but no longer a sealed book. Study of its teachings showed that the conception of the Church of which we have been speaking had no foundation in the teachings of Christ. It taught men also to apply the test which He had enjoined, "ye shall know them by their fruits."

It is not material to ascertain the precise date of the origin of the Protestant name. All men now know what, in essentials, the Protestant Reformation meant. It meant an effort to restore the Church to what Christ meant it to be; to assert the liberty of Christians to commune with God in prayer and to study for themselves the Holy Scriptures; to establish the well-ordered spiritual democracy which is sketched on the pages of the Bible; to be reconciled with God through faith and obedience without any mediator save Christ Himself; to claim His Church as the rightful heritage of all His people. It carried with it the emancipation of the soul and mind. It was one of the mightiest movements of the human race. In such a movement there will always be some good things which are so entangled with the bad that they suffer the common destruction. When the Nile rises to its flood it sweeps away some useful things that have gathered on its banks. None the less, its turbid waters are lifegiving and fructifying; they save alive much people.

To the world at large the value of Protestantism has been enormous, though it is hard to measure with exactness. But applying our Lord's test and judging by fruits, can there be the slightest doubt that the Protestant nations have been in the vanguard of progress? When we look to the places where most has been done for the help of men, for the removal of time-worn abuses, for the curtailment of privilege, we shall find that they are the places occupied by the Protestants, and even where they have not themselves occupied the field they have furnished example and inspiration.

The value of Protestantism to the Roman Catholic Church whenever it is its neighbor has been very great. Clough, in a thoughtful poem, deploras the influence upon the Church of Rome of Loyola. Contrast the effects of this Spanish influence on that Church at its mother city with the influence upon it of a Protestant environment. In such an environment it is on a far higher plane in faithfulness to duty, in freedom from abuses, in general effectiveness, than in the countries where Protestants are few.

It needs little argument to show the value of Protestantism in our own Communion. If it were not of positive value it would be hard to justify our separation from Rome. Since the time of the Reformation there has been a segment of its members, varying in size from time to time, who have looked with distrust upon the Protestant movement, and there is no disposition to deny them a place in this comprehensive Church. It would be odious to compare the work of one school with the other. But it may be proper to ask what the Anglican Church would have been without its Protestant element, with its strong impulse toward the cultivation of personal piety and the study of God's word and its zeal for missions. We should not like to miss from our roll the names of Keble or Seymour; the names of Arnold and Washburn are no less dear and they represent a larger number, at least among the laity. A recrudescence of anti-Protestant feeling is not marked by the growth of the Church.

This Church will never abandon her long-established Protestant position. By the mass of her people the principles of Protestantism are well understood and are valued and so they are "inexpugnable." If any find them intolerable we will say, "Depart in peace." But we will keep our ancient heritage in a Church "Protestant against every error of man: Catholic for every truth of God."

The Very Rev. Selden P. Delany,
Dean of All Saints' Cathedral, Milwaukee.

We who call ourselves Catholic Churchmen are sometimes ac-

cused of trying to undo the Reformation and drag the Church back into mediaeval conditions. I am here to refute that charge. We are not mediaevalists. We have no desire to turn back the hands on the clock of progress. We are not secret emissaries of the Vatican, nor are we trying to play into the hands of the Pope. Moreover we are perfectly willing to acknowledge the value of Protestantism. We know that much of what we prize most highly in our experience as Anglican Churchmen is due directly to the Reformation.

The English Reformation was a protest, not against Catholicism, but against Roman Catholicism. The chief protest was made against the jurisdiction of the Pope in England. In addition to this, there was a general effort to return to what the reformers considered the purer Christianity of earlier days. It was this conscientious effort that led to the abolition of various religious practices, most of which had developed in Western Europe during the Middle Ages, such as: indulgences, solitary masses, communion in one kind, compulsory celibacy of the clergy, the use of the Latin tongue in public worship, the requirement of sacramental confession before communion, and the invocation of saints in public worship.

The English Reformation brought about a greater recognition of the laity as an integral part of the Church. The laity were given a greater share in public worship. To this end the liturgy and other prayers were translated into the language of the people. They were thus encouraged to take part in the services of the Church, and not simply listen to unintelligible words rendered for them by the priest. The very name of the new prayer book was significant: "The Book of Common Prayer." Then, too, the laity were urged to receive Holy Communion more frequently, and not to think they had fulfilled their religious obligations entirely by beholding a priest making his communion. Moreover, the chalice of the Blood of Christ was restored to the laity, in accordance with the Lord's command, "Drink ye all of this."

The English Reformation restored the Bible to a place of dignity and supremacy in the Church. To the Bible the Church of England appealed as the standard and test of doctrine, as against the corruptions of tradition. She decrees in the Book of Common Prayer that her ministers are to "teach nothing, as necessary to eternal salvation, but that which they shall be persuaded may be concluded and proved by the Scriptures." This principle has naturally led to a deeper study of the Scriptures. The result has been that Biblical scholarship in the English Church has attained to high standards of excellence. It has for the most part been a reverent scholarship. Such men as Lightfoot, Westcott, Hort, Sanday, Driver, and Gore would be a credit to any Church in Christendom. In the Roman Church, on the other hand, the Bible is almost an unknown book among the laity. Even among the clergy, Biblical scholarship is bound and fettered.

Finally, the English Reformation may be said to have substituted the principle of human liberty for a blind submission to spiritual tyranny. In our own day we have seen many instances of this ecclesiastical despotism: the Pope and the rest of the Roman Church have been subjected to an obscurantist and reactionary clique of Italian cardinals; the Bishops of the Roman communion have everywhere been degraded from their ancient position of power and honor until they are merely minions of the Papal court; an elaborate underground system for the spying out and suppression of Modernism has been put in operation; and the Roman hierarchy is persistently engaging in secret and open attempts to block the tendency toward democracy and social progress. The Roman Church seems to be determined to maintain, and wherever possible to revive, the effete ideals of monarchy which the world is rapidly discarding. Monarchy, curialism, papalism, false sacerdotalism—all unlimited forms of tyranny and oppression—the Roman Church will fight for to the last ditch. Against all this tendency the English Reformation, like the continental Reformation, was a protest.

These elements of Protestantism, which we owe to the English Reformation—the recognition of the laity, the appeal to Scripture, and freedom from spiritual tyranny—have become part of the bone and sinew of the Anglican Church. There is no danger that we will cease to value them. The whole trend of the most vital Christianity of the day, Roman as well as non-Roman, is rather in the direction of laying greater emphasis upon them. There is no need therefore of seeking to conserve them by keeping the word "Protestant" on the title-page of our Prayer Book, any more than it is necessary to conserve the principles fought for in the war of the Revolution or the war of the Rebellion, by calling ourselves the "United Anti-British States," or the "United Anti-Slavery States." It seems hardly fair to retain such an ambiguous word as "Protestant" to describe that part of the holy Catholic Church to which we belong. For the word "Protestant" has two distinct meanings: it stands for the Protestantism of the English Reformation, which we do believe in; and it stands for the very different Protestantism of the continental Reformation, which we do not believe in. There is, however, a great deal to be said for retaining the word "Episcopal" on the title-page of the Book of Common Prayer. We should then simply be calling ourselves what we are already called in popular language all over this land, "the Episcopal Church." By so doing, we would continue to bear witness to a law of Divine authority, and an essential principle of the Church's continuous life: the law and principle of episcopacy. By Divine institution the Bishops are the lawful rulers of

the Church. That principle needs insisting on to-day more than ever; for it is assailed on the one side by Congregationalism, and on the other side by Papalism. Is it too much to hope that we may in the providence of God be the means of bringing these two extremes together into the one, holy, Catholic, and Apostolic Church of the future?

Lawson Purdy, Esq.,
New York.

So far as Protestantism has value it must be in the emphasis it lays on some neglected aspect of Catholic truth. I shall not discuss Protestantism as a faith, or as a system of theology, for it is neither. It is a point of view.

The value of Protestantism must signify its value to the human race. If the spirit of Protestantism has advanced the progress of the race it is valuable. Progress is not the mere increase of material wealth and the conquest of the forces of nature, though an increase in wealth inevitably accompanies progress. Progress must consist in the accomplishment of the will of God. God wills man's happiness. Man's highest happiness is found in the exercise of all his faculties in the highest development of body, mind, and soul. Progress, then, is the advance in the bodily, mental, and spiritual power of the race. The progress of the race is marked by the same changes as the evolution of the earth and of all life and is summed up by Spencer as a change from homogeneity to heterogeneity. The earth was once a homogeneous, molten mass, and as it cooled and contracted, mountains and plains appeared, and seas and rivers. The elements combined in myriad forms inorganic and organic. So it has been and, please God, is to be with the human race, which has advanced from savage peoples, engaged in the same occupations and thinking the same thoughts, all on the same homogeneous level, to the differentiation of civilized men.

As Spencer has given us a definition and description of Progress, so Henry George has formulated the law of human progress. It is association in equality. When men are homogeneous units they must have the same occupation, and the struggle for existence leaves no time for mental and spiritual development. It is only by association that coöperation may result in diversity of industry, a larger production of wealth and freedom to think.

Association alone is not enough, for that may mean a few masters and many slaves, a condition unfavorable to differentiation, in which invention cannot thrive, which is fatal to intellectual growth. There must be association in equality and this demands freedom to think and speak and write, in fact freedom for each man to do all that he wills, provided he does not infringe the equal freedom of every other man. This is the Catholic faith, which teaches that we should do unto others as we would have them do unto us.

This truth had been neglected; Church and State were virtually one, and the strong arm of autocratic power was used to suppress freedom of speech and action and even to force men to think alike.

The spirit of Protestantism is the spirit of freedom, the recognition of the natural rights of man. When men have been true to this spirit, their work has blessed humanity. When the spirit of freedom was born in Europe, learning revived, art took on new life, trade and commerce broke down national barriers and laid the foundation of peace and good-will among men.

It was the spirit of Protestantism that moved St. Chrysostom and St. Ambrose to urge freedom for the slave. It was that spirit that sent the poor priests of Wycliff throughout England preaching the equality of men, that inspired the teaching of John Ball, that gave him a martyr's death and ushered in the golden age for the laborers of England.

It was the spirit of Protestantism that gave to the world the Declaration of Independence—"That all men are created equal," and later the declaration of the French Assembly—"That ignorance, neglect, or contempt of human rights are the sole causes of public misfortunes and corruption of government."

These are the truths of natural religion. When Protestantism has been untrue to its spirit and denied the equal rights of all men to think and speak and write and worship, it has set back the tide of progress.

In its revolt from what was really civil authority, Protestantism broke from religious authority and so cut loose from revealed religion. What we know by revelation is handed down to us by tradition, and the one Church is the custodian of that tradition and the living witness of the faith.

There is no antagonism between a humble submission to the authority of the Church to teach the doctrines of revealed religion, and the recognition of the natural, God-given, inherent, and necessary rights of man.

Rev. Leighton Parks, D.D.,
Rector of St. Bartholomew's Church, New York.

DR. LEIGHTON PARKS avowed himself as a staunch Protestant. The ultimate religion is Protestantism, by which came religious freedom. This Protestantism dates not from Luther but from Abraham. At the time of the Reformation every element hostile to religion was embodied in the Roman Catholic Church. Under the influence of Protestantism it was possible for children to receive their birthright of religious education.

The three great watchwords rightly understood are Liberty, Equality, and Fraternity. These are not always understood aright. Take this misunderstanding from Thackeray on, about the language of the Constitution. The equality there spoken of is that of creation, not of birth. Birth is an accident, but creation is the foreknowledge of God.

Volunteer Speakers.

Volunteer speakers pressed forward. It was evidence that the question was one of absorbing interest.

THE REV. HIRAM R. HULSE, rector of the Church of St. Mary, Lawrence street, New York, brought up the illiteracy in foreign countries. He said Protestantism was driven from Spain, and Spain had receded from a world power to a weak nation. Austria, he said, had declined in like manner. Comparing the illiteracy in Protestant countries with that in other nations, Mr. Hulse said: "Where education is free and general, for instance, in Germany, the proportion of illiterate persons is 1 per cent; in Austria it is 23 per cent; in Switzerland and England, both Protestant countries, the per cent is about 5, while in Spain 68 per cent of the persons are illiterate."

THE REV. DR. B. TALBOT ROGERS of Fond du Lac, Wis., opposed the policy or practice of attacking the Roman Church. He was in favor of giving that Church due credit for its good work in the world to-day, but he strenuously opposed the retention of the word Protestant in the Church's Prayer Book.

DR. CYRUS TOWNSEND BRADY declared himself emphatically on the Protestant side. Rome was very much alive and had to be reckoned with and fought. He believed that when the Catholic Church was referred to in popular language it rightly connoted the Roman Church, and all others were Protestant Churches, rightly so called.

THE REV. DR. C. ERNEST SMITH thought that inasmuch as Protestantism was historically a protest against Rome in authority some three centuries ago and 3,000 miles away, this American Church had no need to declare itself Protestant at all, particularly when it is remembered that in this American land we were here first; that the baptism of the first white child born in America was hers; hers too the first Indian convert, Manteo, and hers the first consecration of a Bishop. Moreover, Protestantism, from becoming anti-Roman, had become anti-Catholic, and now condemned our baptism of infants, or use of a surplice and liturgy, our priesthood and episcopate, and with such Protestantism we could have no fellowship.

THE REV. DR. RANDOLPH H. MCKIM believed that the word Protestant was not a negative word, an anti-Roman designation, but that it was a positive word and stood for great truths.

WEDNESDAY MORNING.

WOMAN'S SUFFRAGE AS AFFECTING OUR RELIGIOUS AND EDUCATIONAL INSTITUTIONS.

After prayers the president, Bishop Harding, called upon Mrs. James L. Laidlaw for her paper. Probably no more attractive presentation of the case for woman suffrage could have been offered. The congress received it with enthusiasm. After the session was over the writer received quite an ovation from many of the women present.

Mrs. James L. Laidlaw,
New York.

Why is it, asked Mrs. Laidlaw, that most of our active suffragists throughout the country are mothers and grandmothers? It is because we mothers do not intend to load down upon our children the burden of working for this reform, a burden that has lain upon the shoulders of our best men and women for two generations. Women are voting to-day, and have been voting for years on one-fifth of the earth's surface. There are only two logical positions, of course: the "shut-in" woman of the ancient—not the modern—harem, or the noble, human woman, unfettered and equipped to do whatever work in the world comes to her hand to do, and who does it with her might. All that we suffragists ask is that any one shall know as much about the suffrage as the ardent suffragist does. Then he will be a suffragist. The writer told them of the extent of the suffrage movement, naming many of its distinguished advocates. Woman's sphere, she continued, is the home. The cities are our homes, and the city government should be just good housekeeping. That woman has not done enough who prepares her children for the world; she must have a hand in preparing the world for her children.

Miss Agnes Irwin,
Philadelphia.

After a preliminary consideration, Miss Irwin said:

For me the strong argument against the admission of women to political power is that it is a revolution. It is not only that my generation were brought up to believe that "Wisdom slowly broadens down from precedent to precedent": it is not only because a revolution, even a bloodless one, is to be dreaded in itself and in the counter revolution that must follow: it is because the principles involved lie at the foundation of our civilization. I quote from a French writer:

"The development of the individual is one of the dreams of the party of revolution. The rights of the individual, the happiness of

the individual, the enfranchisement of the individual, the deserts of the individual—these expressions recur again and again, day after day, year in and year out, in legislative assemblies, in private conversations, on the stage, in the press, in the novels of the day, in public meetings. 'The organization of society in accordance with the development of the individual is part of the revolutionary programme.' Such an attempt runs counter to the law formulated and held by so many and such various schools of thought. The social unit is the family, not the individual. If this law is true, such an attempt is to go against nature. Man has the dangerous power of going against nature. He can err in his reasoning and impose his error on facts: sooner or later the facts take their revenge. They always take it."

I dread a revolution, because history teaches us that revolutions are dangerous, that a counter revolution is inevitable, and that this revolution would be accompanied by confusion and would probably lead through a period of anarchy to Socialism or to despotism. This is what I foresee; but in every revolution it is the unforeseen that is most to be dreaded. In any case, our system of government, in which I loyally believe, would be overthrown; it may be, destroyed. I know that we have already without revolution accomplished many of the reforms asked for by women and I believe that the reforms now needed could be easily accomplished with no danger of delay. I believe that socialism is a more imminent danger than despotism, and that the socialist and the suffrage movements are closely related.

I believe that the distinction drawn in politics between men and women is fundamental and functional, and that the upholders of the suffrage movement "are attacking, not human law, but the very nature of things" (I quote from Mr. Dicey). I believe that they are perhaps attacking the very foundations of society when they attack the family, the very cornerstone of our civilization. No human institution is so good a school of love and justice. We who are Christians accept it as a divine ordinance, and those who are not of our religion accept it as the great teacher of the lesson of self-sacrifice, transmitted by father and mother to child from generation to generation and making of one blood all the nations of the earth. The relation of the mother to the child, of the father to the child and to the mother, is in the nature of things, and not to be abolished or ignored.

I do not think that the influence of women will purify politics, or introduce gentleness into that field, or make for wiser and more thoughtful legislation, or make for peace as things now are. I do see that women have a field of their own, which must be filled by them, or lie waste and unproductive. I see that there are many ways in which women can make an important contribution to the service of the state. Many women are making that contribution; they have found something for their hand to do, and they are doing it with all their might. Some of them think that they do their work better because they are free from the allegiance to party which is thought indispensable in politics. A few women of vigorous intelligence, trained habits of mind, and a scholarly bent have found ample room for their energies in the study of the great questions of the time—in philanthropy, economics, sociology—in politics, if she will. This is work for the few, for the best. The woman with leisure who is competent and equipped for such work will find it to her hand, and the men who are her equals will thank her from their hearts for doing it. Even in a democracy the best are few; in a democracy the opinions of the best, like the wishes of the minority, are disregarded. Here is our opportunity made to our hand; this will help to solve one of the problems of a democracy—the problem of conserving the advantages to be derived from a leisured class. Our women are our only substitute for a leisured class; public opinion and custom exact that a man shall work, and the finer fruits of leisure must be gathered by the women until the nation has learnt the lesson that man does not live by bread alone.

No, the dividing line as to political power—the dividing line of a fundamental and functional difference between men and women—is fair and wise.

Rev. Henry S. Nash, D.D.,

Professor at the Episcopal Theological School.

The first speaker was Rev Henry S. Nash, D.D., who was convinced of the right of the cause. He declared as first principles:

1. Equal suffrage stands for the individualization of man.
2. Equal suffrage stands for the advance of moralization. Individual always stands for moral forces, not classes.
3. What woman can do for civilization is not yet determined, but in the long run she gets down close to the ground.

The democracy has no place for an accomplished woman. A Christian puts his whole faith in personality, in reference to God, the incarnation, and man. A full rounded personality will be made by the suffrage.

Rev. Joseph N. Blanchard, D.D.,

Rector of Grace Church, Madison, N. J.

As to Woman's Suffrage we are against it, not for academic, but for practical reasons. We are against it, not because we deny the moral superiority of woman or fail to reverence the highest and the best of her sex, but because we do not believe it will be the benefit to her and the nation its advocates claim. The sphere of woman is

greater than any the ballot will give her. In fact, by it she loses her greatest opportunity. Experience has shown the ballot has placed her at a disadvantage in the advocacy of the causes she should have most at heart. It has not advanced, it has retarded, the causes for which all good men and all good women should stand. And now when this nation is undergoing the severest crisis in its history, when alien immigration is pouring into our country a larger body of people, we cannot afford to incur the risk of making our burdens heavier, of subjecting our land to a still greater strain. We must wait. We must let the forces of education and religion do their necessary work before we make a more hazardous experiment.

Volunteer Speakers.

The volunteer speakers were Rev. Dr. George William Douglas, who did not know whether the suffrage given to women would be a good thing or not, but believed if they made up their minds they wanted it they would get it; Rev. Dr. St. Clair Hester, who described himself as a conservative, a reactionary, or a standpatter; and Dr. Cyrus Townsend Brady, who would have none of the new movement.

A Reception.

At 5 P.M. Mrs. John R. McLean received the visiting Bishops and other members of the Church Congress at her home on I street.

WEDNESDAY EVENING.

THE SEAT OF AUTHORITY IN CHURCH GOVERNMENT.

Rev. L. W. Batten, D.D.,

Professor of Old Testament Exegesis, General Theological Seminary.

Pilate was deeply incensed because Jesus, when forced to face the crowd in front of the palace, made no answer to his questions; indignantly he asked, "Speakest Thou not unto me? Knowest Thou not that I have authority to release Thee, and have authority to crucify Thee?" To which outburst our Lord coolly replied, "Thou wouldest have no authority against Me, except it were given thee from above" (St. John 19:10f). No wonder Pilate was surprised, for he was told that the final source of his authority was not his imperial master in Rome, but God in heaven. If God was the supreme head of the empire of Rome, much more obviously is He the final seat of authority in the government of the Church. The real head of the Church is neither pontiff, nor prelate, nor elder, but God Himself.

From that position I assume there will be no dissent. But God does not directly govern in either the State or the Church. Pilate was the best apology for a representative God had in the civil rule of Jerusalem. Our problem is to determine who are authorized to be his representatives on the holy hill of Sion.

After speaking of other views, there is, he said, a system of Church government which has long been coming to the front, but which has not been much proclaimed and advocated by those in high position. The seat of authority according to this view is in the whole people of God. It is the result of the application of the principle of democracy to the Church. It is the fulfilment of the ancient prophecy that God would pour out His spirit upon all flesh, not only upon twelve men as at the first Christian Pentecost. Down to the sixteenth century the seat of authority was gradually contracted from the whole body of believers to a single person. Since the Reformation the process has been reversed, the authority spreading from Pope to Council and finally to the whole Christian body.

To come now to our own country and to our own Church—the Church which England planted in the colonies was reduced to a feeble state at the close of the Revolution. In religion there is an intense conservatism, what seems at times to be almost an indolent clinging to the *status quo*. The monarchical tendency sadly reduced the Church among a people who had learned to govern themselves. But in the Providence of God, there were men in the early American Church who were not insensible to the *zeitgeist*, and the lines were quickly and thoroughly reformed, and a Church was organized on the most democratic principles that ever governed any ecclesiastical body on the face of the globe; for the seat of authority was placed in the whole people.

In theory at least our Church is built upon democratic principles. All adult male communicants, and a great many who are not communicants, have the right of suffrage, and all power rests finally upon them as its base. But the people exercise their power chiefly through representatives. Thus the people elect a vestry, the vestry elects delegates to diocesan conventions; these conventions elect Bishops and delegates to the General Convention, and the powers of the latter body are practically unlimited.

It is patent that a body like the General Convention is more competent to govern the Church than a mass meeting of ever so godly Christian men. But the governing body fails if it does not take cognizance of the need of the humblest of Christ's followers. The people may not be qualified to frame their desires in legislative enactment, but they know what they need in religion, and because the Church has not reckoned with their need they have left the Church. For the people can no longer be treated like "dumb driven cattle." The enormous spread of popular education has in modern times created a system different from that in any preceding age.

However humble the station of the people, their intelligence cannot be despised, nor can their rights in the Church of Christ be disregarded without penalty. For the Church was made for the people, not the people for the Church.

Rev. Louis S. Osborne,

Rector of Trinity Church, Newark, N. J.

As members of the Anglican communion we may as well accept the very noble definition of the nineteenth article, "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."

Beginning with a handful of humble people, as it grew larger this Church, this congregation, gradually evolved a code of laws, became a cosmos, not a chaos: like the family, the tribe, the nation, the universe.

Churches, like all living things, whether animals, creeds, oak trees, universities, are not made to order, they grow from infinitesimal beginnings.

To claim that our Lord or the Apostles prescribed the doctrine, discipline, and worship of the Church for all time is very much like asserting that the barons at Runnymede made exact provision for the British tariff or the excise tax in the year of grace 1215.

"First the blade, then the ear, after that the full corn in the ear." "Look ye out, brethren, from among you seven men of honest report, full of the spirit and wisdom." And so by popular election the Order of Deacons came into being.

At the Council of Jerusalem the "brethren" united with the apostles and elders in deciding a purely ecclesiastical question. Even an apostle, Matthias, was chosen by popular vote in an assembly of one hundred and twenty electors.

The Bishop-presbyters are named by Paul not to "lord it once God's heritage, but to be ensamples to the flock." When false teachers arise the brethren are exhorted to "try as best, the spirits," and then to "hold fast to that which is good." Even in the apostles' lifetime we mark the rise and growth of officialdom. Timothy and Titus, in Ephesus and Corte, had troubles of their own. Deacons grew heady and aspired to the presbyterate before their time, even as they vex the righteous souls of Standing committees in the twentieth century. Presbyters became luxurious, greedy, and lazy. Even the "widows"—parish visitors, and Bible readers—grew frivolous and unduly magnified their office.

And so the inevitable happened. The clergy became more and more official and professional, and the brethren were only too willing to allow them to manage Church matters and save themselves the trouble of it all. Such is the natural evolution of all movements as they organize and become efficient. But there was always in the Church a party of progressives and insurgents which acted as a brake upon clerical ambition and prevented the episcopate from suffocation by its own overwhelming self-importance.

Clement, Eusebius, Cyprian, and John Chrysostom tell us of Bishops chosen by the voice of the people, and the election of the unbaptized lawyer, Ambrose, as Bishop of Milan, is one of the curiosities of ecclesiastical history.

The English State Church was unique in that her government was actually vested in king and parliament. When a Bishop became unpopular by reason of theological or ritual eccentricities the irritated laity either shut him up in the Tower or cut off his head.

Archbishop Laud is an illustrious example of the "Laymen's Forward Movement" in the seventeenth century. And so the sum of the matter seems to be this: The visible Church of Christ being "a congregation of faithful men" who are called by the Head of the Church "kings and priests unto God and the Father," the seat of authority in the government of that Church, that kingdom, would appear to reside in the congregation. As members of that "congregation," the clergy have an equal voice in the administration of affairs. As the chosen representatives of that congregation they are presumably the "selectmen," and so, in a sense, expected to guide and lead the entire body. If they be inferior, intellectually and spiritually, all that can be said is, it is the fault of those who put them there. Laymen they were, and by laymen they were chosen. The fountain can never rise higher than its source. And so to the laity, the governing body of the Church, we would say, "Do not lord it over God's heritage, but as wardens, vestrymen, delegates, trustees, be examples to the flock. Be to that flock shepherds, not wolves. Be so merciful that you be not remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord."

Rev. George C. Foley, D.D.,

Professor of Homiletics in the Philadelphia Divinity School.

The question under discussion is: Does authority inhere in official position? Have Bishops inherent divine rights, in themselves and apart from the body of the Church? We need not go into exegesis or history; we need only to find an interpretative, justifying principle. We shall not find it in such a modern phrase as "the con-

sent of the governed." Nor is the issue joined by such a question as, Is the ministry delegated from below? For the point at issue is, What is below?

All agree that the Church is a divine society, and that the authority of its ministry is originally derived from Christ. But was authority committed to apostles and Bishops as distinct from the Church, or as representing the Church? The figure of a kingdom stands for the headship of Christ, but it has no analogies in actual Church government. Bishops are not vicars of Christ, but of the Church. Authority is vested in the Church itself; it is only exercised by the ministry. Although it is invariably transmitted to successive officials by ordination, it does not reside in the transmitters: it only functions there.

The general principle that I would claim is that the Church is the larger idea. First, the Church is *primary*, not subordinate. It is prior, because disciples were gathered before apostles were appointed. The ministry is a later conception and of lower significance. It was called into being for administrative purposes, not for its own sake or its inherent value. It is the *Church* which is the extension of the Incarnation; the ministry are only servants of its purpose. Also, the Church is the comprehensive term; it is the whole, of which both clergy and laity are component parts. The difference between the parts is not vital, but incidental. To quote Bishop Kinsman: "It is not of character, but of function."

Again, the Church is *constitutive*. The ministry does not constitute the Church, but *vice versa*. It is Baptism which makes the Church, not the ministry. So long as Baptism were properly administered, the Church could exist in its essential features, if the historic ministry were annihilated. That ministry may be essential to its regular organization, but not to its existence. The episcopate and priesthood have been called "the organs of the Church's life." The figure has been overpressed; but, accepting it provisionally, still, organs do not create life, they administer it. Organized life is higher than unorganized; but organization is not higher than life, nor is function. And, as Bishop Kinsman says again: "The ministry is functional for, and representative of, the Church." This thought, as applied to the priesthood, is admitted by Liddon in his famous sermon, by Dr. Mortimer in *The Creeds*, and by Canon Mason in *The Faith of the Gospel*.

In consequence of the two points here insisted on, the Church is *superior* to the ministry: they are not lords, but servants. Officials are never really superior to those whom they represent. The official position of a senator or governor is higher than that of any voter; but neither is superior to the state which dignifies him. A Bishop as an individual is superior to other individuals, for manifest reasons; but he is not superior to the whole diocese of which he is the head. The "recall" is the political symbol of the superiority of the whole to any of its parts. Our discipline enables us to recall Bishop, priest, or deacon from his functions, for cause. I am not disparaging the clergy and exalting the laity; I am exalting both together against either separately. The true antithesis is not that of one part of the Church to another, but of the whole inclusive Church to her institutional representatives alone.

The Rev. Edwin A. White,

Rector of Christ Church, Bloomfield, N. J.

Mr. White confined his discussion to the immediate issue of the American Church as between dioceses and the General Convention, observing that the Church of the twentieth century has drifted far from the moorings of the Church in the first century, and especially in this Western land. Our Bishops to-day possess but a small modicum of their original authority. If, then, the seat of authority in Church government in the American Church is not in the Bishops, where may it be found? To my mind, there is but one answer; it is in the General Convention of the Church. He traced the history of General Convention and of the Constitution of the American Church, showing that the latter derived its power and became the fundamental law of the Church, not through its ratification by the several state conventions, but by the action of the convention itself. One exception, however, should be noted. In Connecticut, the convention had expressly restricted the powers of its deputies, and made confirmation of their action necessary; so that in Connecticut the constitution did not become obligatory until it had been ratified by the state convention.

The authority of the national Church is not, then, derived from the dioceses as such, according to the analogy of the states and the nation. It is impossible to find in the constitution of the Church any provisions, or any fair inference of such provisions, on which to rest the validity of the greater part of the canons. In fact, the convention of 1789 enacted a code of canons *before* it finally adopted the constitution. Since, then, the relative sources of power, as between the national government and national Church, are so widely variant, any argument for diocesan independence based upon a supposed parallel between them has no valid ground upon which to rest.

In the light of these facts, his conclusion is that in this American Church, "The Seat of Authority in Church Government" is in its General Convention.

Rev. Edmund J. Cleveland,
West Hoboken, N. J.

The only volunteer speaker was the Rev. Edmund J. Cleveland of West Hoboken, N. J., who thought vestrymen took their duties altogether too lightly. He desired to enter his protest against the idea that Bishops were not interested in the cause of the people. They had always been so. Witness Archbishop Ambrose against the Emperor Theodosius and Archbishop Langton against King John. Witness also Bishop Potter's attitude in New York. He thought Church lay officials might take more interest in the social betterment and well being of the people who could not do much for themselves. Referring particularly to the New York factory fire of some weeks ago, he thought the girls who perished ought to have been safeguarded by vigilant Churchmen. He declared that it was not simple democracy which we needed most but efficient democracy.

THURSDAY MORNING.

THE JESUS CHRIST OF THE GOSPELS AND OF THEOLOGY.

Rev. Wm. M. Groton, D.D.,
Dean of the Philadelphia Divinity School.

The critical study of the New Testament during the century past, which, in the main, has aimed to dispel the mystery of Christ's Person by depriving it of its superhuman features, has ended only in deepening the mystery. There are now three conceptions of the Person of Christ in the field—the Catholic, the so-called liberal, and the mythical. The last is the outgrowth of the second; in despair of explaining the Christ of the Gospels as a mere man deified by His followers, it views Him as utterly unhistorical and simply the embodiment in human form of the deity of some one of the religious cults of early paganism, or else of the Gilgamesh Epic. The Catholic and the mythical conceptions agree that the Christ of the Gospel is essentially superhuman and that the superhuman elements are inseparable from Him. But criticism has given rise to difficulty on the orthodox side. It has succeeded in bringing vividly and impressively before us the human side of our Lord's Personality. The result is that the orthodox mind is more than ever sensible of the problem of identifying the man, the prophet of Nazareth, with the Second Person of the Trinity, the Christ of Theology. However, much of the perplexity attending the problem rests on grounds which are often exegetically mistaken or are unduly pressed. The question of Christ's apparent belief in demoniacal possession can hardly be dismissed as unworthy of consideration, for psychical research is leading intelligent students to suspect that Christ was at home in certain spheres of knowledge with which we are just now becoming acquainted. Again, the problem of Christ's professed limitation of knowledge is an unfinished problem, and it is hasty to say at this period that it contradicts His Divinity. All agree that the Christ of the Gospels is a supernatural Person. Such a Person could not fail to give rise to a theology centered about Him. The resulting theological trend is already discernible in the Epistles. The Christ of St. Paul is supremely a Christ of theology. But St. Paul knew also the historic Christ, notwithstanding the assertions of the school of the Christum myth that he did not, that his Jesus was, as some of them affirm, but a revamped Adonis. Liberalism itself confesses that he refers three times, at least, to the historic Christ. Its position is well taken. However, no one of the Apostles, in his Epistles, shows any doubt that the Christ of his theology is the Jesus Christ who lived His human life in Palestine. The Church subsequently gave the theology of the Person a precise and dogmatic form. But she apparently did this with reluctance. She moved slowly, taking the task up only when some proposed explanation of Christ's Person, shocking to the general Christian consciousness, demanded her resistance. The Creeds of the Church are really negative in character, her theology of Christ a bulwark against opinion which seemed to strike at the efficacy of His redemptive power. Thus the Christ of the Gospels and of Theology are one and the same—both supernatural. So mighty a force as that embodied in Christian thought and action must have a sufficient cause, and such a cause is found only in a real Person, Jesus Christ as portrayed in the Gospel.

Rev. Harold S. Brewster,
Rector of St. Agnes' Church, East Orange, N. J.

My first point is to indicate that while the old unscientific way of looking at the question is not very satisfactory, the new scientific view may easily take itself too seriously. The scientific mind is the last to sympathize with the type of mind that created the New Testament and therefore it is not likely to understand thoroughly. The kind of vision that the poet has is necessary in seeing the best truth.

Jesus Himself, humanly speaking, had that type of mind; the kind that sees details and yet dwells upon larger things. In interpreting Him we need the same mind. One age will forget His humanity in contemplating His Divinity and another age will forget His Divinity in thinking too narrowly of His humanity. Our age has the latter tendency; but the most common Christological thought of our time is not very sound. It thinks of the example of Jesus as the important fact. He reveals to us what we are. But an example does not give us power to follow it. The example of the

poets does not help us to write another *Hamlet*; the great paintings do not give us any certainty that our own humanity can follow the example of the artists.

There is more to the influence of Jesus than example, therefore. There is a creative, spiritual force in Him such as no other human being has ever exerted. The closer men live to Him, the more they feed on Him in their hearts by faith, the better will be the condition of civilization.

The science that made light of His claims has brought about the philosophy that makes light of the principle of the cross. Nietzsche and the Ibsenites are trying to find their lives without losing them. But the Christ principle is one in which lies the only hope of man.

Rev. George Craig Stewart,

Rector of St. Luke's Church, Evanston, Ill.

The Jesus Christ of the Gospels is the theological Christ, and the Jesus Christ of theology is the evangelical Christ. In the presence of the Gospels one must not forget that this Man is incarnate God, and in the presence of theology one must not forget that this incarnate God was true man. If the critics in facing the Gospels are in constant danger of Socinianism, theologians, on the other hand, must constantly beware in their Christology of anything approaching docetism or Nestorianism. What we need is not less theology, or a new theology, except as theology changes that it may never change. What we want is ever a more devout pondering of these things in our hearts and reflection upon them with our minds. Two men from different standpoints have recently given us a new hold upon the Jesus Christ of the Gospels, and both of them theologians. I refer to Dr. Sanday and to Bishop Weston. Dr. Sanday suggests a tentative modern Christology, approaching the subject from the psychological point of view; Dr. Weston arrives practically at the same point from the theological point of view. In both cases these theologians are insisting upon the single human consciousness of Christ and guarding against the insidious error of double personality. Dr. Sanday's chapter on "The Tentative Modern Christology" is surely one of the most careful efforts to express the facts of our Lord's divine personality and yet His perfectly human consciousness in terms of psychology. It is, in a word, that the subconscious is the proper seat or locus of the deity of the incarnate Christ. Dr. Weston's statement of the manner of the Incarnation is, in a word, this: that the "Logos in virtue of His omniscient wisdom and by His omnipotent power has imposed upon Himself a law of self-restraint so framed that His exercise of His own power is at every moment adapted to the measure of the capacity of His ever-growing manhood, and in life under this law within the condition of manhood, He knows Himself not as God the Son, omnipotent and omniscient, but as God the Son limited and conditioned in manhood and unable to act or speak or think outside the limits imposed upon Him by His manhood."

Thus we are told to hold the Faith, not in one Jesus and in another Christ, but in one Lord Jesus Christ. When I come to my safety vault to open it, one key will not do and the other key will not be sufficient. The two keys must be used in the lock to open it. And when I approach our Blessed Lord, it must be not only with the eye of sight, but with the eye of faith; it must be not only with the record of the Gospels before me but with the Faith of the Church to interpret them.

"For the Lord of our hearts and our homes
Of our hopes and our prayers and our needs."

is the Jesus Christ of the Gospels, who is also the Jesus Christ of theology.

Rev. Elwood Worcester, D.D.,

Rector of Emmanuel Church, Boston.

There will always be a theological Christ. St. Luke sees in Christ the Saviour; St. John, too. St. Paul might have chosen to tell us many things about the historical Christ, but he did not do so; did not seem to care to do so. But the apostles felt Christ's real province was in eternity.

It does not appear that any agnosticism will satisfy minds accustomed to great religious traditions. The ideas of founders are soon forgotten: their ideals are forgotten also. So with Christ's ideals. No religion was ever so bound up with its Founder as the Christian. But Jesus is more than Christianity's founder: He is Christianity's ideal.

No generation in all the centuries for 1,800 years back has had an equal opportunity of knowing Christ as we do to-day. Out of that knowledge new faiths, hopes, ideals are rising. Differences are disappearing. We feel the greatness of the things that bring us nearer.

It is always easier for men to find truth in the abstract than in the life of practical service, but when found there it is always thinner, more shadowy. Jesus found truth in the abstract in the tragedies and sorrows of life. He came into this world to wrestle with it and to bring it on His shoulders to its goal.

All Christians have always felt that in the death of Jesus Christ there is a significance altogether out of proportion to His life. Men used to think of God as an infinite substance. Now we think of Him

as a personal spirit eternally manifesting Himself by His will. So we must think of and interpret Christ in that same way.

Dr. Cyrus Townsend Brady

was dazzled and dazed by what he had heard. His mind was in a whirl. He wanted to say a few things that ought to be said. Reference had been made to the historic Christ and he noted that it had stopped at the death and burial. They must all go on to the Resurrection. Who cares for German philosophers and their words? There is no need to prove the Divinity of Christ. It was for the people who did not believe in it to disprove it. Out of men's belief in Him had come the Church to-day.

Visit to Mount Vernon.

The Congress adjourned rather earlier than otherwise to enable the members to visit Mount Vernon, a steamer being provided for them.

THURSDAY EVENING.

THE NECESSITY FOR COMITY IN CHRISTIAN MISSIONS.

The Rt. Rev. Joseph M. Francis, D.D.,
Bishop of Indianapolis.

Manifestly, the answer will depend upon the meaning that is given to the word "comity." If the dictionary definition may be taken as connoting the meaning that is to be attached to it in our discussion, then without doubt there is necessity for comity not only in Christian missions but in all Christian work, for comity is defined as "mildness and suavity in intercourse; courtesy; civility." The exercise of courtesy and civility is incumbent upon every Christian in all his dealings with his fellow men and no less in the mission field than at home. Or, if we may take the definition of the word as it is used in International Law and apply it to our discussion, we shall again recognize the necessity in part at least of comity, which is stated to be "that courtesy between states or nations by which the laws and institutions of the one are recognized, and in certain cases and under certain limitations given effect to, by the government of the other, within its territory," for this is but the application of Christian principles to the intercourse between states or nations.

But would either of the definitions quoted accurately describe the meaning of comity as it is used among us to-day? I think not, for it seems to me that something more is intended by the term than mere courtesy or civility.

The Bishop at this point showed a recognition of the sad condition, both at home and abroad, where rivalry between contesting religious organizations presents a divided Christ for the world's acceptance. It is natural, he said, that there should be in the foreign mission field a drawing together of Christian missionaries into a closer fellowship, and that among them the desire for unity should have its strongest expression and receive its greatest impulse. So intense has this feeling become that comity has come to mean something utterly different from the dictionary definitions of the term, quoted above. Not mere courtesy in intercourse, personal or official; not mere kindness in our dealings one with another, is what is meant and what is desired, but the realization of a dream, the actualization of an idea, not long ago conceived, of a Federation of Churches which should cure the ills of a divided Christendom and enable the Christian hosts to present a solid front in their assaults upon the enemy.

If this is what comity is meant to imply; if its purpose is to lead on to an undenominational union which yet will be as far removed from unity as the heavens are from the earth, it is neither desirable nor necessary. On the contrary, it would be the greatest blow that could be given to unity, the greatest obstacle that could be placed in its path. Unity is what we are seeking; not a substitute for it nor an imitation of it. We are praying for unity, and hoping for it; we dare not be indifferent to it; but because it is the goal toward which we are striving, the crown we are essaying to win; we dare not jeopardize the movement toward it by the adoption of any plan or by embarking on any course which will tend to obscure the real and vital issue. In my opinion, this would be the result of any attempt to establish a relationship of comity that would lead to a federation of churches.

But we can go beyond the mere exercise of courtesy and Christian charity in our attitude toward and in our dealing with our brethren of the different Churches and yet sacrifice no principle. Since the Church is not able alone to undertake the evangelization of the world, it would surely not be surrendering anything for which it ought to contend by entering into an arrangement as to territory, especially in the foreign mission field, where there would be much greater gain by concentration of forces in strong centers than by scattering them so widely as to make them ineffective. In my own diocesan work I have come to the point where I will no longer attempt to establish the Church in small towns where other Christian bodies are already strongly entrenched, although my convictions regarding the Faith, the Order, the sacramental system of the Church, compel me to endeavor to minister to our own people and to hold them firm in their allegiance. The difficulties in the way of any such adjustments at home are almost insuperable. In foreign lands they do not loom so large, for there the work in schools and medical institutions

especially affords an opportunity for the realization of comity and for off-setting in a measure the evils of division. And both at home and abroad, in all matters that concern great moral questions, which require public coöperation, Christians as Christians, without regard to Church affiliations, should stand shoulder to shoulder, striving for the uplift of humanity by the united force of the Christian consciousness.

One word in conclusion. Is there Necessity for Comity in Christian Missions? The answer is unequivocally in the affirmative, but with one condition: that comity shall not be used as a substitute for unity nor be effected at the sacrifice of principles.

Rev. H. Symonds, D.D.,

Vicar of Christ Church Cathedral, Montreal.

The argument of my paper is on the affirmative side of this question, without any reservations, other than those that common sense may dictate, and I shall divide the subject under two headings. First and foremost I shall consider it from the practical point of view, and secondly, and more briefly, from the theoretical point of view.

On the practical side he cited the language of the Edinburgh missionary conference as to the serious consequences of permitting waste of time and energy in overlapping of effort. We must admit that dividing walls which have been built up through long centuries cannot be torn down in a day. We may all agree on the general principle of unity, but when we come to details our difficulties begin. But, except for those who take a very rigid view of the divine right of this or that ecclesiastical polity, there ought to be comparatively small difficulty in arranging terms of comity in the mission field.

Comity in the mission field is a kind of negative coöperation. The Churches coöperate in non-interference. Comity has to do with such matters as delimitation of territory, overlapping or intrusion, the transfer of agents, the standard of conditions of Church membership and discipline.

The full and frank admission of the policy of comity in the foreign field, administered, of course, by a representative council, would greatly diminish two of the evils of the present situation.

First, the evil of waste. Second, that of unholy competition, which has indeed been one of the blots upon North American Christianity. But unholy competition in the foreign field seems to be more unholy than anywhere else.

There is in the existing condition of things a danger to the Anglican communion, which I am convinced is not merely imaginary. From time to time, those who know present us with a somewhat disquieting view of the prospects for our own mission work. Not long since, I read in the *Church Times* the statement that in India the future seemed to lie with the Roman Catholics, and in China with the non-episcopal Churches. Bishop Montgomery, too, of the S. P. G., has sounded a note of warning. The efficiency, and perhaps the very existence, of Anglican missions is endangered by a policy of exclusion. We must not be too sure that our position between Rome on the one hand, and pure Protestantism on the other, is one of strength. It may become one of weakness.

We are living in an age that is new. Our environment is vastly different from that of any previous age in the world's history. Environment always does, and always will, exert a powerful influence upon the course of events. For the first time in history the possibility of a universal society, a Catholic Church, is presented to us. All honor to the heroic missionaries of the Roman Church, who, even in the middle ages, penetrated to India and China. All honor to the Protestant founders of missions in many parts of the globe one hundred years ago. But, until the age of steam and electricity, the ideal of St. Paul that in Christ Jesus there is neither Jew, nor Greek, barbarian, Scythian, bond or free, but all are one, could not possibly be realized. To-day that ideal, the really Catholic ideal, of one God and Father of all men, one Lord, one Faith, one Baptism, is above the horizon of possibility. It is no longer merely an ideal to be cherished, but it is the practical politics of the Kingdom of Heaven upon earth.

We must not fail to note that the great world movements of the day for the most part lie outside of the sphere of the organized life of the Church. To me it is sad to think that the peace movement, which is essentially a Catholic movement, is organized outside of the Catholic Church of Christ. It is because of our divisions. Are we not in great danger of sacrificing great things for small? So of this Congress of races; what an undertaking for the Catholic Church to have organized! But, alas, we cannot do it.

Nevertheless, the greatest and most glorious of all the world's movements is still in our hands: the movement for the transformation of the whole round world into the Kingdom of Heaven.

Rev. Theodore Sedgwick,

Rector of Calvary Church, New York.

The Rev. Theodore Sedgwick avowed his love for the cause. Lately he saw some boys in his parish making puzzles for missions; one of 600 pieces. The work in the mission field itself is not unlike that work. The world does not realize its need. Yet think of the opportunities. We cannot use those opportunities as long as we do not stand together. They do not want unity everywhere. In China

[Continued on Page 21.]

ENGLAND A MUSICAL NATION

So the "Times" Gathers from the Attendance Upon
Bach's Passion Music at St. Paul's

QUAINT OBSERVANCE OF MAUNDY THURSDAY

Details of the Remarkable Good Friday Procession in London

OTHER NOTES OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, April 18, 1911

BACH'S St. Matthew Passion was again rendered at St. Paul's on Tuesday in Holy Week, and as usual the whole vast available space of the Cathedral was crammed with rapt and devout listeners. If any refutation were needed, writes the *Times*' representative, of the "silly parrot-cry" that we are not a musical nation, it is surely to be found here, for the attraction is simply the sublimity of the highest music that man has conceived, and the idea that it is "above the heads of the people at large" is not to be entertained here for a moment. "It never was a cogent argument for doing inferior music, but the results of such sights as this should be to encourage those who desire to raise the general level of the Cathedral and Church music all the year through."

As usual this notable musical service was performed by the combined choirs under Sir George Martin, and was accompanied by full orchestra. The soprano and alto airs were sung by several boys' voices, and the *ensemble* attained, observes our critic, "was almost deceptive in its perfection." The male soloists were efficient as usual.

The ceremony of the "Royal Maundy," by which is designated the annual distribution of the ancient Royal Charities on Maundy Thursday, took place this year at St. Paul's, as Westminster Abbey has already been taken in hand for the coronation. The Cathedral was crowded. The distinguished persons in the choir included a number of royal princesses. The Lord Mayor and other official representatives of the city were also present. In the head part of the procession from the west end of the nave to the choir, besides the cross-bearer and a verger bearing his mace, were the Children of the Chapels Royal, or choristers, in their picturesque coats of scarlet and gold. Among the clergy of the Cathedral in the procession were the Arch-deacon of London and Canons Newbolt and Alexander, each of whom wore a cope and carried flowers. The Lord High Almoner (the Dean of Wells, late of Westminster) and the Sub-Almoner (Sub-Dean of St. James' Chapel Royal) also wore copes and carried posies. The service consisted of the "Office for the Royal Maundy," and was intoned by Minor Canon Morgan Brown (Sub-Dean and Sacrist of St. Paul's). The recipients of the royal alms were 46 men and 46 women, the number of each sex corresponding with the age of the king, who were ranged in front of the choir stalls. The first distribution of alms consisted of an allowance of £1 15s. to each woman and of £2 5s. to each man, in lieu of clothing. The second distribution consisted of red and white purses, one of each to the men and women. Each red purse contained £1 in gold, representing part of the Maundy, and an allowance of £1 10s. in lieu of provisions formerly given in kind. Each white purse contained 46 pence, as many as the king is years of age, given in silver pennies, twopences, threepences, and fourpences, being the balance of the Maundy. The recipients of the royal alms had been previously recommended by the clergy of the selected parishes throughout the different dioceses of England and Wales.

The London Churchman's Procession from Trafalgar Square to St. Paul's on Good Friday afternoon, as a great public confession of faith in the Saving Cross and Passion of our Lord Jesus Christ and an act of solemn supplication for the nation and especially for London, was undoubtedly one of the most remarkable events that has ever taken place in the age-long and historic annals of this nation and its capital. About 2,800 men marched in the procession, with the Bishop of London as the central figure, and a crowd of approximately 100,000 persons assembled along the route to associate themselves more or less with its religious significance. "Many of the spectators," says the *Times*, in its lengthy and graphic account of the procession, "were certainly not church-goers, but belonged to the great class that feels instinctively the need of religion and the good of Christianity, repelled far more by the unsatisfying negative dogma of irreligion than by the positive dogmas of the Christian faith." Each of the three huge sections of the pro-

cession was headed by a high-uptifted silver cross and by priests and choristers, with surpliced instrumental musicians. Each processionist carried a paper of the hymns and litany of the Passion, and when the leading choir had got well into the Strand the singing began with—

"There is a green hill far away
Without the city wall,
Where the dear Lord was crucified.
Who died to save us all."

When the leading choir reached the Cathedral steps they ranged themselves thereon, half on one side and half on the other, facing westward and down Ludgate Hill, and sang, as the rest of the procession passed through their midst into the Cathedral, the "Hymn for London," especially written by the Rev. Wykeham Whiting, with its refrain:

"Lord, for London hear our pleading,
Holy, glorious God of Love."

The Bishop of London paused half-way up the steps, and, when the rank and file of the last section had passed, pronounced a blessing on the assembled multitude before the great portico of the Cathedral and who were unable, for lack of accommodation, to obtain admission to the service within.

The Bishop gave a short address from the pulpit before leading the intercessions, and said that they had come out that day to bear witness to four things. First of all, to tell London that they gloried in that cross on which the Son of God Himself died. Secondly, to give their witness that they were not ashamed of their share in the cross. Thirdly, they had come there to witness to their belief in the power of intercession. And, lastly, they had come out to bear witness that the cross was in the field. "Whether the cross would win or not in London, and in this nation," declared the Bishop, "depended largely on a body of men like them. If they really fought under the cross, if they crucified their own flesh, their own lusts, and their own passions, on the cross; if they were not afraid in office and workshop and street to stand up for it, then the cross would win."

At length combined and vigorous action is being taken by Churchmen and other good citizens in the Midlands to put a stop to the abominable Mormon slave traffic that has so long been allowed to go on in this country. At a mass meeting held in Birmingham a letter was read from the Bishop, who was unable to be present, urging upon the people of the diocese to be alive to the true nature and designs of Mormonism. A resolution was passed that, in view of the increased efforts of the Mormon proselytizers to entice English girls to Utah, and the serious menace through their actions to the social life and morals of the nation, the Government should be invited to put a stop to the active propaganda—and to expel the emissaries as undesirable aliens. At Heywood, a town of some five-and-twenty thousand inhabitants near Manchester, remarkable measures have been taken to rid the town of the Mormon emissaries altogether, as the *Church Times* correspondent relates. It has been for years one of the strongholds of Lancashire Spiritualism, and was regarded as a very probable place for Mormon successes. On a recent Sunday night the leaders of the Church, in the persons of the rector of Heywood and the incumbent of St. John's, with the entire support of all religious feeling in the town, as represented on this occasion by a large and orderly attendant body of citizens, called at the place of meeting of the Mormons and requested to be allowed to deliver a message. Some difficulty was made by the Mormon leaders, but the crowd was so evidently on the side of the deputation that at last they were compelled to accept the message. Its terms were short and plain. The Mormons were asked to promise to leave the town in a week. The rector of Heywood added, by word of mouth, that the Mayor had already asked them quite plainly to go. After a little hesitation the pledge to leave the town in seven days and not to return was given. Anti-Mormon demonstrations have just now taken place at Birkenhead, near Liverpool.

The Dean and Chapter of St. Paul's regret that owing to an outbreak of mumps among the boy choristers, they will be absent from the Cathedral from to-day (Tuesday in Easter Week) until Saturday, May 13th, inclusive. During this period the choristers will consist of men only. J. G. HALL.

THE CENTRAL fact of all history is the personality of the Lord Jesus Christ; the central fact about Christ in His death upon Calvary. But that death was the prelude to a complete victory over death and sin and hell. Jesus could not be held in the power of death and He arose with mighty power, and to-day is the living Christ. To His people He says, "Because I live ye shall live also." —*Christian Observer*.

BIBLE ANNIVERSARY KEPT IN NEW YORK

Bishop Greer Presides at Great Meeting in Carnegie Hall

HANDSOME WINDOW UNVEILED AT COOPERSTOWN

Centennial of Consecration of Hobart and Griswold to be Commemorated

OTHER RECENT NEWS IN NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, May 2, 1911

TO commemorate the tercentenary of the King James Version of the Bible, a gathering assembled on Tuesday evening, April 25th, in Carnegie Hall which filled the topmost galleries. It heard letters from King George and President Taft, and from a copy of the first edition of the Authorized Version, now preserved in the library of the American Bible Society, a chapter from Isaiah was read.

Bishop Greer presided over the meeting and the proceedings were opened with the hymn "How Firm a Foundation" and the reading of the Scriptures by James Wood, chairman of the Five-Year Meeting of the Society of Friends. After prayer by the Rev. Edward E. Coe, senior pastor of the Collegiate Reformed (Dutch) Church of the city, and an anthem by the choir, Bishop Greer called on the audience to stand as Secretary of State John W. Foster read this letter from President Taft:

"THE WHITE HOUSE, March 7, 1911.

"To the Tercentenary Celebration of the King James Version of the English Bible:

"I desire to express my deep interest in the recognition which is being taken in this country of so notable an event as the three hundredth anniversary of the King James Version of the English Bible.

"The publication of this Version of the Holy Scriptures in the year 1611 associates it with the early colonies of the English people upon this continent. It became at once the Bible of our American forefathers. Its classic English has given shape to American literature. Its spirit has influenced American ideals in life and laws and government.

"I trust that this celebration may continue and deepen the influence of the Bible upon the people of this Republic.

"WILLIAM H. TAFT."

Bishop Greer then spoke of the ties between Great Britain and the United States, and declaring that no one had done more to strengthen this union with friendly cords than the British Ambassador, introduced the Right Hon. James Bryce. Mr. Bryce read this letter from King George, dated from Buckingham Palace:

"I rejoice that America and England should join in commemorating the publication 300 years ago of that version of the Holy Scriptures which has so long held its own among English-speaking peoples. Its circulation in our homes has done more, perhaps, than anything else on earth to promote moral and religious welfare among old and young on either side of the Atlantic.

"The version which bears King James' name is so clearly interwoven in the history of British and American life that it is right we should thank God for it together. I congratulate the President and people of the United States upon their share in this our common heritage."

The ambassador went on to point out that the King James Version of the Bible was not a sudden achievement, but was the mature fruit of desires which had long been ripening in the minds of the ancestors of both the British and the American people.

In Christ Church, Cooperstown, on Easter Day, a new window was unveiled and dedicated in memory of Mr. and Mrs. Daniel Baker Boden, whose names have long been associated with the church and village. The Boden family were among the first settlers of Cooperstown, the village made famous by the traditions of James

Fenimore Cooper. It was in this old historic church that Cooper himself worshipped, and it has in it many beautiful memorials.

The subject of the window is the "Resurrection Morning." The Maries coming early in the morning to the sepulchre, find the stone rolled away, and the angel in white raiment seated thereon, his attitude being intended to illustrate the text of the window, "He is not here, for He is risen as He said. Come see the place where the Lord lay." In the background are seen the distant Jerusalem and the hills of Calvary with the three crosses reminiscent of the recent sacrifice, of which the Resurrection was the consummation.

The particular point of note, in addition to the fine colors and the expressive faces of the angel and the Maries, is the truthfulness of the representation. The tomb is not shown, as in mediaeval art, like a modern grave with a flat stone, but as the rock-hewn tomb, with the round millstone running in a groove at its entrance. These stones were so large that it took a strong man to move them. Examples of these tombs have been found in Palestine, and it will at once be seen how well they fit in with the description in Holy Writ,

which speaks of the rolling back of the stone. In the foreground are seen the various flowers of Palestine, the yellow lily, the daffodil, cyclamen, anemone, etc., there being a very beautiful tradition that on the Resurrection Morning the flowers rose also, and made the garden surrounding the tomb gay with color and life. The inscription on the window reads as follows:

"To the Glory of God and in loving memory of Daniel Baker Boden, 1820-1890, and Mary Ashton Boden, 1840-1908."

The window was given by the children, and was executed by Heaton, Butler & Bayne of London and New York.

Historical Event to be Commemorated

A service to commemorate the one hundredth anniversary of the consecration in Trinity Church, New York, of the Rt. Rev. Dr. John Henry Hobart as Bishop of New York, and of the Rt. Rev. Dr. A. V. Griswold as Bishop of the Eastern diocese, will be held in Trinity Church on Wednesday, May 31st, at 8 o'clock. The sermon will be preached by Bishop Kinsman of Delaware. The two Bishops were consecrated at the same time, May 29, 1811, by the Bishops of Pennsylvania, New York, and Connecticut. Special invitations are to be sent to Bishops and other clergy of the diocese of New York as they were in Bishop Hobart's day, and to Bishops and other clergy in the former Eastern diocese, which included all of New England except Connecticut. The rector of Trinity Church announces that other Bishops and clergy are invited to attend and take places in the procession. Notice of intention to do so should be sent to the vicar of Trinity, the Rev. C. R. Stetson.

Missionary Presentation Service

The hour of the Missionary Presentation service for the Sunday school offering, diocese of New York, during Lent, 1911, has been changed from 4 to 2:30 P. M. The date is Sunday, May 7th. There seems to be no other way than that the Cathedral of St. John the Divine must be completed in order to make seating space for the throngs who attend. For a year the Junior Clergy Missionary Association, which originated the Presentation Service, has worked for the success this year, the first time in the Cathedral, fixing the hour at 4. This is the hour of Evening Prayer. Under old conditions the hour was the right one. Under the new it is the wrong one. Fifteen hundred children are pledged to attend, two from each class, and these with teachers and officers will completely fill the Cathedral. So large are the congregations at Evening Prayer that it was a question which company should be barred out, the congregation or the children. Hence the change of the service for the latter to 2:30 P. M.

At the Presentation Service last year about \$5,000 was given, although other gifts went direct. This year the Association has urged upon New York schools the giving of \$15,000. A banner is to be presented the school making the best relative showing. Greetings to the children will be given by the Bishop, and the address will be made by the Rev. Charles E. Betticher, Jr. The banner will be presented by the Rev. Dr. Ernest M. Stires of St. Thomas' Church. The music will be a feature.

The first Italian service at the Cathedral of St. John the Divine was very solemn and impressive. At 9 o'clock on Sunday morning, April 23d, St. Saviour's chapel was filled with Italian people. The choir of 38 boys and girls from St. Ambrose's Italian mission opened the service. The Ven. Archdeacon George F. Nelson, D.D.,



BODEN MEMORIAL WINDOW,
CHRIST CHURCH,
COOPERSTOWN, N. Y.

Window Dedicated at Cooperstown

celebrated the Holy Communion, assisted by the Rev. Carmelo Di Sano, Rev. J. Henry Watson, Rev. M. Zara of Philadelphia, Rev. F. Lugscheider, and others. The sermon was preached by Archdeacon Nelson. The service, including hymns and anthems, was entirely in the Italian language with Gregorian and Ambrosian chants, the music directed by Prof. Cherubin Raffaelli, formerly organist of the Cathedral of Lucca, Italy, now master of St. Ambrose's choir. The children of St. Ambrose's Italian mission gave \$10 as their offering to the Sunday school appeal. After service a long procession formed by the choir, clergy, and congregation, passed from the chapel to the High Altar, where the Rev. C. Di Sano, in the name of St. Ambrose's Italian congregation, placed a crown of flowers in memory of the late Bishop Henry C. Potter.

Mayor Gaynor has solved the grave question of the lawfulness of a beard. It seems that complaint has been made to him by a

Is it a Crime to Wear a Beard?

priest of the Syrian Orthodox Church, who claims that his luxuriant beard had subjected him to indignities. The Mayor wrote: "Reverend and Dear Sir: Your letter informing me that as you walk about the city visiting the homes of your parishioners people apply opprobrious names to you, and throw empty cans and rubbish at you and otherwise assault you on account of your beard, is at hand. You ask me, 'Is it a crime in the city of New York to wear a beard?' No, it is not. I wear one myself and nobody ever takes any notice of it. How is it they take notice of your beard? Have you trimmed it in some peculiar way, contrary to the Scriptures? For you know the Scriptures say, 'Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.'"

"Yes, if they assault you, throw cans at you, you have a right to defend yourself to the last extremity; but if you find it necessary I will have a detective go around with you for a few days until we arrest some of those who are wronging you. Are you certain that it is your beard which is the cause of the trouble?"

"Sincerely yours, W. J. GAYNOR, Mayor."

The Rev. Dr. Loring W. Batten, for twelve years rector of St. Mark's, was toastmaster at the St. Mark's Day dinner at the National Arts Club. In June Dr. Batten will retire from the rectorship of this historic parish and devote his whole time to professional duties at the General Theological Seminary, where, since 1908, he has been "Clement C. Moore" professor of the Literature and Interpretation of the Old Testament. A pleasing incident was the presentation to him of a life-size bronze bust of himself, the gift of an anonymous admirer. Speeches were made by Bishop Lloyd, Captain Charles M. Adams, John Brooks Leavitt, and others. Later in the evening it was disclosed that Max Bachmann, a sculptor, was the donor of the bronze bust. A toast was proposed to the retiring rector "for his tender and faithful service in twelve years' ministry at the church." A number of appreciative allusions were made to Dr. Batten's remarkable success in uniting religion with modern psychotherapy.

The laymen of the diocese were invited by the coöperating committee of the Laymen's Missionary Movement to attend a meeting which was held in the Church of the Heavenly Rest, Fifth avenue, on Sunday afternoon, April 30th. The programme included an address by Bishop Greer, who presided, and other addresses by Stephen Baker, William J. Schieffelin, W. F. Cochran of Maryland, and the Rev. Charles E. Betticher, Jr., a missionary on furlough from Alaska.

Great men and movements in the American Church were recalled this week when the notice appeared in the daily press of the demise of Sophie M. Ewer, widow of the Rev. Dr. Ferdinand C. Ewer. She died on Thursday, April 27th, at the home of her daughter, Mrs. George V. Maynard, being 85 years old. The funeral was held in the Church of St. Mary the Virgin, West Forty-sixth street, on Saturday morning.

In 1849 this lady went across the continent to engage in educational work under the scholarly Bishop of California. While there she married Ferdinand C. Ewer, who had gone from Nantucket to the then little known Pacific coast. Under the guidance of Bishop Kip, Mr. Ewer prepared himself to receive Holy Orders. Receiving these, he soon became prominent in extending the Oxford Movement. Coming to New York City, he was for a time connected with Christ Church. Severing his connection with this parish he founded St. Ignatius' Church and was its honored rector until his lamented decease nearly twenty-eight years ago.

Supreme Court Justices, members of the Bar Association, and many personal friends went from Manhattan to Staten Island on Saturday, April 22d, to attend the funeral of Judge Stephens at Richmond. The former rector of this parish, now Bishop Suffragan, conducted a brief service at the Judge's home, and officiated later at the public funeral in historic St. Andrew's Church, near the court-house where the honored judge sat for so many years. The interment was made in the Moravian Cemetery at New Dorp.

By the will of Mrs. Sara M. Kerr, who died on January 23d, large bequests will go to St. Luke's Hospital, the Home for Incurables, and the New York City Mission Society. On the same day this will was filed, the will of Bertha Adler was filed. The latter

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PENNSYLVANIA CLERGY IN CONFERENCE

Diocesan Convention Likely to Grant Both the Requests of the Bishop

MEN WILL FILL ACADEMY OF MUSIC IN THE INTERESTS OF MISSIONS

Service in the Interest of the Women's United Offering

OTHER RECENT NEWS OF PHILADELPHIA

The Living Church News Bureau
Philadelphia, May 2, 1911

THE prevailing topic of interest in the diocese is naturally the coming election of a Bishop Coadjutor, who will soon thereafter be Diocesan, and of a Suffragan. The clergy, nearly two hundred in number, held an informal conference at the Church House on Tuesday, April 25th, in accordance with the call which was mentioned in the last issue of THE LIVING CHURCH. The Rev. Dr. J. De Wolf Perry, chairman of the Standing Committee, presided, and an admirable spirit of harmony and earnestness was manifest. The suggestion that the election be postponed until fall did not meet with favor; and there is no question that the request of Bishop Mackay-Smith for the double election will be granted, and the choice made at the coming convention on the 9th of May.

Another subject of importance which is to be presented to the convention is the report of the committee on Expedition of Business, appointed last year, of which a preliminary outline was given by Mr. Roland S. Morris at the meeting of the Clerical Brotherhood on Monday, the 24th. Pennsylvania has long held to somewhat cumbersome and dilatory methods, especially of conducting elections, and a vast amount of time is consumed in roll calls and balloting, which the committee hopes to save, in considerable part. The proposed rules follow pretty closely those in use in the diocese of Massachusetts, with some suggestions from the procedure in New York.

There has been a time in the history of the American Church when it would have been a bold committee that would propose to fill the Academy of Music, Philadelphia, seating 2,700, with men—all women barred—to hear addresses on missions. Yet it seems a perfectly normal undertaking now, and the notices were hardly mailed before applications for tickets began to come in. At a meeting of the committee of arrangements last week, it was reported that 1,900 tickets had been issued, and more than half the boxes sold. The receipts from the boxes are relied upon to pay the expenses of the meeting. The Brotherhood of St. Andrew will furnish ushers and the vested choirs of the city will form a great chorus, under the direction of Mr. Ernest Felix Potter, organist and choirmaster of Calvary Church, Germantown. Bishop Mackay-Smith will preside, and the speakers, as previously announced, are to be Bishop Woodcock, the Rev. J. A. Staunton, Jr., and George Wharton Pepper, Esq. The date is Friday, May 5th.

The women of the diocese laid on the altar \$5,635, contributed since the Cincinnati Convention, toward the United Offering of 1913, at the Church of the Incarnation, on Friday, April 28th. This service of presentation is held annually, soon after Easter, and does much to keep the offering before the parishes. Bishop Mackay-Smith officiated at the celebration of the Holy Communion, and Bishop Thomas preached the sermon. Other clergy in the chancel were the rector, the Rev. Norman Van Pelt Levis, the Rev. Wilson R. Stearly, and the Rev. Henry Martyn Medary.

Mrs. George C. Thomas has recently presented to the Library of the Divinity School a number of very valuable books, from her late husband's extensive library. These were presented by Bishop Thomas in the name of Mrs. Geo. C. Thomas at a reception given by the Joint Boards of the School on Thursday, April 20th. Among these books is a set of Catechisms beginning with the Catechism of Cranmer of 1548 and ending with that of Isaac Watts in 1730. There is also a copy of the Sarum Processional of 1544, the same year in which was issued the first English Litany, translated mainly from this book, and a copy of the Primer of King Henry VIII., 1545, containing many of the forms afterwards used in the first Prayer Book. There are a number of very rare Prayer Books, including a copy of the Second Prayer Book of Edward VI., 1552, which is one of the few copies issued before the addition of the Black Rubric. There is also a copy of the Queen Elizabeth Prayer Book, 1560, and of the Prayer Book of the time of Archbishop Laud, 1633, and the first edition of the King's Chapel Book, 1785, the London edition of the Proposed Book, and the Prayer Book of the Confederate States. Another valuable work is a manuscript copy of an Antiphony written in the fourteenth century for a church in Florence. This

is a beautiful folio volume, with colored miniatures and illuminated letters.

The gift includes also an unusually fine copy of Thomas Matthew's Bible, 1537, formerly in the library of Bishop Gott of Truro. As is well known, it is the work of John Rogers, who in the New Testament has reproduced Tyndale's translation, and in the Old Testament has made a combination of translations by Coverdale and Tyndale. Having been licensed by Henry VIII. through the influence of Crammer and Cromwell, it is the first authorized English version, and is the basis of all the later revisions. Of these the School Library has copies of the original editions of the Great Bible, Bishop's Bible, and the King James Version of 1611.

The St. Peter's Church prize for the best reading of the Bible and of the service by a student of the Philadelphia Divinity School has been awarded as follows: First prize,

Other Quaker City Happenings

Christopher Keller, '12; second prize, Harry Dutcher Viets, '12; third prize, John Mansfield Groton, '12. During Lent, a service of preparation for the Wednesday celebration of Holy Communion was held in the school chapel each Tuesday evening. The service was conducted in turn by the Dean and professors and by some of the city clergy.

The sale of the property of the Church of the Messiah, Broad and Federal streets, whose closing was reported in a recent letter, is now announced. The church and rectory are to be torn down, and a vaudeville theater erected on the ground.

The annual meeting of the Christian Social Union is to be held at the Church House, Philadelphia, on Friday, May 5th, at 11 A. M., beginning with the celebration of the Holy Communion in the chapel, at which the Rev. Hubert W. Wells of Wilmington, Del., will preach. This will be followed immediately by the business meeting for the election of officers. It is understood that President Woodruff will decline to accept a reelection, on account of the pressure of other duties.

On Friday evening, April 29th, the Church Historical Society met in the rooms of the Church Club, with the president, Henry Budd, Esq., in the chair. The secretary, William L. Rutter, Jr., reported a number of accessions to membership, including the Rt. Rev. Dr. Tuttle, Presiding Bishop. The paper of the evening was read by Mr. William Thomson, the head of the Free Library of Philadelphia, on "Reminiscences of the Rev. John Mason Neale, D.D.," and was a delightfully informing sketch by one who was a personal acquaintance of the scholarly and saintly priest to whom we owe so many of our noblest hymns.

At the thirty-fourth annual meeting of the Alumni Society of the Episcopal Academy, on Friday night, a bronze tablet was unveiled to the memory of Captain William Foster Biddle, of the Class of 1850. The Rev. J. Andrews Harris, D.D., was reelected president of the alumni.

Bishop Mackay-Smith read the Scripture lesson, and the Hon. Seth Low of New York City was the chief speaker, at the exercises in commemoration of the tercentenary of the King James Bible, held under the auspices of the Philadelphia Bible Society on the evening of the 28th of April.

At the annual parish meeting of Christ Church, Franklinville, which received its charter as a parish on the 10th of May, 1910, it was planned to observe the anniversary each year on a Sunday near that date, and the Third Sunday after Easter, May 7th, will be the day this year. A cement walk, with copings, has been laid before the church, at a cost of \$500, all paid. Under the rectorship of the Rev. George S. Sinclair this new parish is prospering in a most encouraging way.

BIBLE ANNIVERSARY KEPT IN NEW YORK.

[Continued from Page 19.]

gives \$2,000 to the Home for Incurables and \$1,000 to the Isabella Home.

The Rev. William Wilkinson spoke on Sunday afternoon, April 30th, in the auditorium of the Young Men's Christian Association, in the new Pennsylvania Station. There was a gratifying attendance of Pennsylvania Railroad, Long Island Railroad, and Pullman Company employees. The well-known evangelist's subject was "The Bible in the Light of Human Needs."

The Rev. Dr. Ernest Voorhis, canon precentor of the Cathedral of St. John the Divine, New York, and headmaster of the Choir School, had announced his intention to retire at the end of his school year, after a service of about a decade, during which he had founded the Choir School. At the April meeting of the Cathedral trustees he was asked by unanimous resolution to retain both positions, for a year at least, and he has now decided to do so.

"THE CHRISTIAN minister is an ambassador for Christ. He may in himself be poor and lacking, but in so far as he speaks any true word for God it is dangerous to trifle with him, for his authority is that of a king's messenger. Back of him are all the sanctions and blazings and burnings of the great White Throne and the inextinguishable glory of the Divine Name. Though the messenger be refused, his message will judge the rejectors in the last day."

LAST WEEK IN CHICAGO

The Living Church News Bureau
Chicago, May 2, 1911

THE Laymen's Missionary Movement has just finished a series of five Inter-Church conferences, one on the north side, one on the south, one on the west, one down-town, and one in Peoria, to consider progress already made and plans for future campaigning in the cause of missions. Some of the speakers were Mr. J. Campbell White, general secretary of the Movement, Col. Elijah W. Halford, and Messrs. W. T. Stackhouse, William Millar, L. P. Moore, F. J. Nichol, and E. A. Marshall. Last Saturday a large banquet was held of the workers in the Movement at the Auditorium hotel. At this banquet the well-known Churchman, Mr. E. P. Bailey, presided. Beside him there were associated prominently in these conferences the Rev. J. H. Hopkins, D.D., rector of the Church of the Redeemer, the Rev. J. E. Sulger of Terre Haute, Indiana, Mr. Charles E. Field, and Mr. W. R. Stirling. The Protestant bodies are making next Sunday a L. M. M. Sunday. Many of our parishes have arranged for missionary sermons on that date.

In extension of the "Follow-Up Movement" of the B. S. A., the Chicago Local Assembly has issued a general letter offering to see to it that any young man who has moved away from Chicago is looked up by some Churchman in the place to which he has moved and introduced into Church life there, if the name and address are sent to T. H. Trenholm, 132 Michigan avenue. A report will be issued back to the person giving the name as soon as the call has been made.

Follow-Up Movement

Churches of all sorts were asked last Sunday to assist the Chicago Tuberculosis Institute in its campaign of education against the white plague. Circulars telling how to detect and treat incipient cases and how to prevent contagion were distributed in many of our parishes, and in some of them sermons were preached on the subject. The literature furnished brought out some startling figures, among which was the number of deaths from tuberculosis in Chicago alone, over 4,000 per year.

Campaign Against the White Plague

The Butler Memorial House of St. Peter's parish was blessed by the Bishop on the evening of SS. Philip and James' Day. Full information about this splendid new work for God and man will appear in next week's issue. St. Peter's has added two new curates to its clergy staff, the Rev. Frederick Welham, who comes from Aurora, N. Y., and the Rev. Arthur Beaty, who has been rector of St. Peter's, Buffalo, since 1903. Arrangements are now being completed for the addition of a third curate in the near future.

St. Peter's Parish House Blessed

It is a rather unusual parish to-day that doesn't boast a men's club of some sort, but clubs like that at St. Martin's, Austin, are rare. At their annual banquet, held on April 27th, there were present over 400 members, and the dinner was served in the largest hall procurable in Austin. Among the speakers were Judge Fake, City Attorney Wayman, Mr. John Northrup, Mr. Haynie Pearson, and the rector, the Rev. R. H. F. Gairdner.

Banquet of St. Martin's Club

The North Shore Sunday School Institute has arranged for its spring meeting a discussion of the difficult question of how to continue a Sunday school successfully during the summer months, to be held May 11th at St. Mark's church, Evanston. Mr. J. Shreve Durham, general superintendent of visitation of the International Sunday School Association, will lead the discussion. Mr. Durham will be remembered as the man who organized the religious census of Chicago and its environs last autumn.

To Discuss a Difficult Question

Preparations are being completed for the great Child Welfare exhibit at the auditorium, which is to open May 11th. Some of our clergy and children's workers have volunteered their services as guides and "explainers" during certain periods of the two weeks the exhibit will be open, and many of our parishes are organizing parties to visit and study it. It has been arranged that admission is to be free except on Tuesday and Friday afternoons. Then a small fee will be charged, so as to keep down crowds and give special opportunities to students.

Preparing for Child Welfare Exhibit

ONE OF THE most pernicious heresies that has ever crept into the Church is that it must go into the dry goods, restaurant, or entertainment business to keep itself from bankruptcy. And a corollary to this heresy is, that a dollar enticed from unwilling hearts is worth more than a deed of love. The curse of the Church to-day is the spirit of commercialism—the emphasis she lays on the dollar and her failure to exalt the deed of love. I do not deny that these commercial activities in the congregation have a social value; but I deny that they have a spiritual value. I do not deny that works of love may exist side by side with them; but I do deny that they are helpful to works of love, and I affirm that they discourage them. They who seek to introduce worldliness into the Church in the hope of taming it will discover sooner or later that they have a shrew on hand whom no man can tame.—*The Lutheran*.

UNITED WORK AGAINST WAR.

HE is indeed a skeptic who to-day declares international peace an idle dream. The feeble voice of the peace worker is swelled by the official tones of President Taft and Sir Edward Grey; the unnoticed declaration of the Peace Society is given life by a joint resolution of Congress authorizing a commission to study international peace: a form of international court, the dream of past generations, is settling three cases a year at The Hague, and a better court is in prospect; those who a few years ago were petitioning for arbitration treaties of any kind now see negotiations for an Anglo-American treaty of unlimited scope; the approaching centenary of the close of a war brings not jubilation in either country but a cordial union of the two peoples in plans for celebrating peace; a hitherto "visionary" movement is stimulated by a \$10,000,000 gift from a practical business man—in short, were it not for armaments, a casual observer might well believe the end of war in sight.

Valuable and encouraging as are events like these, they must not be allowed to blind us to the immensity of the problem. War is no longer popular; but it is still a recognized institution and a disagreeable possibility, while preparations for it remain one of the greatest handicaps to social progress. To remove it and its burdens, there must be substituted something capable of acceptably settling the most difficult disputes that can arise between nations. And after finding a substitute, there remains the need of educating the peoples of the different nations to its universal use. Not only must the institution—be it the present Hague Court, the proposed Court of Arbitral Justice, or some other agency—be created, but the masses must be trained to accept it. Present developments are merely evidence that thinking people are disposed seriously to consider any practical plan the peace movement has to offer. Having secured their attention, the peace forces must transform their interest into activity, their sympathy into coöperation, until public sentiment shall decree the end of war.

The very immensity of the task suggests an inquiry into the instruments available for its performance; and it is gratifying to find that in America those instruments are numerous and active. But the most hopeful side of the picture lies in the recent growth of a spirit of unity and coöperation, the absence of which has hitherto seriously crippled peace work in this country.

In the development of the public sentiment that is now finding expression in official circles, the part taken by the American Peace Society will perhaps never be properly appreciated. From 1828, alone in the American field and in the face of constant ridicule, it carried on a determined campaign against war. In 1866 the Universal Peace Union took a share of the work—and of the ridicule. A little later the Peace Association of Friends began its quiet and effective work; and in 1895 the Lake Mohonk Conference on International Arbitration entered the field with its special subject of international arbitration. The other agencies are of very recent origin and include the American Society for International Conciliation, the American Peace and Arbitration League, the American School Peace League, the World Peace Foundation, the American Society for the Judicial Settlement of International Disputes, the New York Peace Society, the Pennsylvania Arbitration and Peace Society, the Intercollegiate Peace Association, and numerous local peace societies, many of them affiliated with the American Peace Society, the main office of which is soon to be established in Washington. Each of these societies adopted a line of action with little reference to the others; hence there soon arose misunderstandings and duplication of effort which threatened to sap the vitality of the movement.

It was with these facts in mind that in 1909 the Lake Mohonk Conference appointed a distinguished committee to undertake to secure the consent of all the peace agencies in America to a National Council for Arbitration and Peace, the purpose of which would be to exercise an advisory supervision of the work of the different societies and render it more effective. It is probable that by or before the meeting of the Mohonk Conference this month, such a council will be created, and the entire peace movement in America thereby organized in such a way as most thoroughly to supplement the work of the new Carnegie endowment. Such a step will mark a new era in the peace movement.

But not alone in the plans for the proposed National Council is this spirit of coöperation manifested. There is being held in Baltimore this week (May 3-5th) a great National Peace Congress, the first gathering ever held "under the auspices of

all the leading societies of America devoted to the settlement of international disputes by means other than war." And on May 24-26 the seventeenth Lake Mohonk Conference will bring out a new example of coöperative effort in a special session of clergymen. Other features of this year's Mohonk Conference will be discussion of an Anglo-American treaty of arbitration, led by Hon. John W. Foster, ex-secretary of state, and Hon. Raoul Dandurand of the Canadian senate; a report on the celebration of a hundred years of Anglo-American peace by Senator T. E. Burton of Ohio; and special addresses by eminent business men, including George W. Perkins and Hon. Oscar S. Straus of New York. The presiding officer will be President Nicholas Murray Butler of Columbia University and among those present will be several foreign ministers, Baron d'Estournelles de Constant of France, and many distinguished Americans and Canadians.

The session of Thursday evening, May 25th, will be devoted to addresses by distinguished clergymen from Great Britain, Germany, and the United States, in furtherance of a movement to interest the clergy of all nations in support of international peace. From England will come a party, including the Very Rev. W. Moore Ede, Dean of Worcester; Rev. John Clifford, D.D., of London; J. Allen Baker, M.P., W. H. Dickinson, M.P., and Alfred J. King, Esq., formerly member of Parliament. The German party will include Herr Prediger F. W. Simoleit, pastor of the First Baptist Church of Berlin; Rev. Lic. F. Siegmund-Schultze of Potsdam, a court preacher to the emperor; and, probably, Rechtenwalt Dr. v. Simson of Berlin and Court-preacher Hoffman of Stuttgart. Many of these gentlemen will deliver addresses.

Plans for the American portion of the programme are not yet complete, but among those already booked to speak are Bishop Greer of New York, Dr. William Sparling (Methodist) of Montreal, and Drs. R. S. MacArthur (Baptist), Charles E. Jefferson (Congregationalist), and J. B. Remensnyder (Lutheran) of New York. In addition to the formal session, there will be arranged one or more special meetings, open to all, for consideration of methods and adoption of plans. The European delegates hope and expect to incite the American clergymen to take the lead in bringing about effective coöperation of churches throughout the civilized world, in promoting more fraternal relations, removing friction, and increasing the sentiment in favor of substituting an appeal to reason for an appeal to force.

THE CHURCH CONGRESS.

[Continued from Page 16.]

it is not wanted by the Chinese themselves, fearing a great united Church might make against the country's welfare. Still we have no right to go there or anywhere else divided. We should not want just the Protestant Episcopal Church there, but a Chinese Church in which all could work.

We do not work as business men do. No business man uses three men where one would do. We have no right to take a convert from another Church. Comity is an apology for unity; an adaptation. We want the real thing behind it—unity.

Rev. R. F. Alsop, D.D.,

Rector Emeritus of St. Ann's Church, Brooklyn.

Dr. Reese F. Alsop told the story of the man who thought that religion had built all the churches in a particular town and then found that a very different influence had been at work. It was the same with our divisions. In an attenuated suburb five or six churches were cared for by as many different pastors. What a waste; waste of life most of all! Think of those five or six ministers, each looking after his few people. Had any of them as boys gone fishing, and after enjoying the thrill of a bite, had had another boy come and put his hook right by theirs to get their fish? That's what is going on. Yet before comity we must have Christian unity, more even than Church unity.

The Laymen's Forward Movement taught us much. In the Hippodrome, New York, 5,000 men of different Churches were gathered, and yet they all sang: "We are not divided, all one body we." They were so in spirit—in their hearts.

Given Christian comity and the Church would double her forces to-morrow. Instead of preaching to one-third of the human race we would be preaching to two-thirds. He recalled the splendid opening words of the Archbishop of Canterbury at the Edinburgh Conference: "Fellow members of the Church Militant . . . If missions be put in the central place, and kept there, it might be that before some standing there saw death they would see the Kingdom of God come with power."

[The reports of the sessions for Friday, the final day, will be printed in next week's issue.]

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

IN lunching with a friend the other day, he spoke of Florence Kelley as a "dangerous woman." It was a new aspect of one whom I regard as one of the most useful of social workers. I found on inquiry that he did not like the way she put things; they had a tendency to unsettle people! That is true it must be admitted—but to some that seems to be an advantage. For example, the following instance, told by Mrs. Kelley in the *Survey*, is most upsetting; but then, is it not wise to upset such a condition of affairs?

The federal government has undertaken the cost of maintenance in Washington, D. C., for five years, of Albert Dewey Carter, a twelve-year-old boy whose parents live in Beaumont, Texas. The federal officials in the District of Columbia charged with caring for him during the years of adolescence seem to know nothing of the boy's previous education or family history. He was brought from Beaumont by a police officer, at the expense of the government.

The cost of maintenance for five years of Albert Dewey Carter will not appear in the records of the Post Office. The burden is, however, placed upon the federal treasury, by the action of the postal authorities in entrusting to this young child special delivery letters. He opened a letter and abstracted \$5 from it. His sentence is thus one year for each dollar entrusted to him.

The employment of a young child for the responsible task of delivering special letters containing money and other valuables was obviously for the purpose of saving money, which would have to be paid as salary to an adult uniformed carrier, duly appointed under the civil service requirements, at a salary fixed by law. Could anything have been more cruelly self-defeating?

PLAYGROUND POINTERS.

The recent Playground Conference in Detroit brought enlightenment to many inquirers, who desired to render larger service through child conservation. After all the talk about economically using our forests, mine products, fish, soil fertility, and water power, *the greatest thing to conserve is our boys and girls*. This is the excuse for promoting actively and aggressively the playground movement. Too strong emphasis, Charles W. Garfield asserted, cannot be put upon starting a playground right. In our enthusiasm over the movement we are apt to lose sight of certain fundamental principles and the influence of one failure at the start will take years to correct. It would be better to do without a playground for a few years than to make a failure of it. It must not be forgotten, Mr. Garfield also pointed out, that the playground movement is an ethical one, and decisions concerning the methods and practices must be guided by the highest sense of obligation to the child as the germ of future citizenship. Having this in mind will simplify what otherwise might seem complex in the question involved in time for play, character of the recreation, and location of places for the same.

DISTRICT NURSING

has been widely and wisely developed in Los Angeles under the supervision of the College Settlement. The nurses are public servants and it is desired and arranged for that physicians and others interested in the sick shall send for them. They co-operate with all agencies working toward social betterment, but no society or doctor has any special claim upon their time. Their hours are from 8:30 A. M. until 5 P. M. Sunday visits are required only in severe cases where a day's absence would be a great disadvantage to the patient. Each nurse receives a salary of \$75 a month, paid by the city. The system was established in 1897 with some misgivings because of the fear of municipal politics, but the work has prospered and the fear has not been realized. From the last report issued one gets a good idea of district nursing. A hospital nurse carries on her work under perfect sanitary conditions; all modern appliances are at hand. For scientific work, for an opportunity to restore her patient to

health quickly, for the working out of professional ideals, this hospital environment is complete.

But the environment of the district nurse? Let us describe it. She enters a dingy street of a crowded city ward; a row of neglected cottages greets her eye; she passes into the courtyard behind them and knocks at the door of what might be a horse-stall or chicken shed, and is admitted to the room of her patient, a room 8 x 12 for a family of five; the furniture a cot, perhaps a chair, a box or two, a broken-down stove filled to the brim with ashes, a tin cup, one basin the family basin. The water faucet which supplies the house is out in the courtyard. This is not an uncommon environment. In Los Angeles the nurse works daily amid such surroundings. How may she approach hospital ideals? How may she reach this family, and bring health to her patient? In as tactful a way as possible, she goes to the sick member of the little household, questions are asked, and with the help that she can command, she prepares the patient for the doctor. There may be no one to send for the doctor, so she goes herself. While awaiting his arrival, she studies her case and perhaps instructs some member of the family to clear the stove, for warm water she must have. If she suspects a typhoid case, she investigates the toilets in the courtyard and all the immediate surroundings. If it is tuberculosis, she must go deeper, penetrate as gently as possible into family history; if it is something more evasive, deeper yet must she probe, and this can only be accomplished in the most kindly way. Racial prejudices, superstitions, prejudices against doctors and hospitals—there is so much to be overcome!

She must indeed have a very fine sense of values!

SOCIAL SERVICE IN MISSION FIELDS.

The fact that the social service idea has reached the mission field is evidenced, according to *The Christian City*, by a little volume of "Suggestions for Social Helpfulness," recently issued by the head of a mission college in Madras, India. The book is intended to help native Christian students to be effective servants of the community when they return to their villages. What has been done in this direction is described. Students have explained natural phenomena and thus removed local superstitions; loaned books and shown lantern slides; taught games of skill to replace games of chance; fought malaria with quinine and the filling of ponds; started crusades against rats as plague carriers; helped to dig drains as a public movement; and influenced parents to take their sick children to the hospital. There is just as much need in this country as in India to prepare students for useful community life. Our educational authorities need to get the conviction that animates this missionary, that "intelligent and effective community life is one of the real aims of education."

DEAN DU MOULIN at Trinity Cathedral, Cleveland, is conducting a series of addresses on economic and civic topics which are attracting deserved attention in the city. The following is a list of subjects and speakers:

- Mr. John A. Zangerle, "The Quadrennial Assessment."
- Dr. Harris R. Cooley, "The Social Studies Abroad."
- Prof. C. C. Arbuthnot, "An Economic Interpretation of Present Politics."
- Mr. Mayo Fesler, "Some Steps Toward Municipal Efficiency."
- Prof. H. E. Bourne, "Some Things We Can Learn from European Cities."
- Mr. George Rettig, "Planting and Care of Trees" (Stereopticon).

"A CIVIC OPPORTUNITY" is the title of the Rev. James E. Freeman's address before the Publicity Club of Minneapolis. It is a vigorous plea for persistent coöperation and crystallization to bring about needed reforms and higher standards of civic life. Mr. Freeman has little time for spasmodic or "sky-rocket efforts" at improvement. He advocates every day, definite, related activities, and his address is a strong plea for such a policy.

RICHMOND, 1911, Los Angeles, 1912. This is the National Municipal League's programme for annual meetings for the next two years. The Richmond gathering will be the first meeting in the Southland and that at Los Angeles the first to be held on the Pacific coast.

MAY 5TH has been fixed as the date for the annual meeting of the Christian Social Union at the Church House, Philadelphia.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

GOOD FRIDAY AND THE THREE HOURS.

To the Editor of *The Living Church*:

IN a recent issue of the *Southern Churchman*, that of April 15th, this sentence occurs. "It is perfectly evident from this account that Christ hung on the cross at least six hours—possibly longer; but certainly not a shorter time." The writer evidently overlooks St. John 19: 14: "And it was the preparation of the pass-over and about the sixth hour; and he saith unto the Jews, Behold your King."

We quote from the commentary of D'Oyly and Mant: St. Mark 15: 25: 'It was the third hour and they crucified Him.' To explain this seeming difference in the time of the day at which our Lord was crucified, it must be observed that amongst the Jews, as the night was divided into four watches, so the day from sunrise to sunset was marked by four principal portions, that of the third (hour), the sixth, the ninth, and the twelfth. So that whatever happened between the third and the sixth hours, however near the conclusion of that division, was reckoned to belong to the third hour."

General Wallace, who has always been considered very careful in his statements about the Holy Land and things appertaining to Christ, speaks in his story, *Ben Hur*, of our Lord's dying after having hung on the cross but three hours.

Will some one interested in this kindly give an opinion on this subject?

E. N. C. SNOW.

Tuscaloosa, Ala.

THE RECURRING EASTER CELEBRATIONS AROUND THE WORLD.

To the Editor of *The Living Church*:

ON recent Easter days it has been my pleasure to call the attention of different congregations to the consecutive order of celebrations of the great annual feasts: with much interest new and mutual. Somewhere in the whole orb of the world there is an absolutely First Celebration of the Holy Eucharist on that festival day—as also not far away from the same longitudinal line a Last Celebration. Exactly where? Is the first in our new possessions of the Philippine Islands in the district of Bishop Brent? And is the last, twenty-four hours later, in Alaska, in the district of Bishop Rowe? Is there any other event or custom on the earth which follows the sun with identical character in every place, like the universal consecutive order of these celebrations of the Holy Communion?

Baldwinsville, N. Y., 1911.

W. W. RAYMOND.

WORSHIP OF THE CHURCH.

To the Editor of *The Living Church*:

IT becomes daily more evident that the future of this country will not be in the hands of the Anglo-Saxon race. They have developed a civilization that fosters sterility and with them will disappear the traditions of the Anglican Reformation.

If the Protestant Episcopal Church is to be the Church of America she must face this situation. A peculiar feature of the Anglican Reformation is that it retained and may almost be said to have crystalized round the old monkish offices, so far as its worship goes.

Exalted in spirit, instructive and beautiful in form as these services are, they are the offering of highly trained and pious minds and are intended to be supplemental to and not taking the place of the great central act of worship which is the common heritage and worship of the Catholic Church for all times and in all places.

We seem to be growing further away from the conception and use of these offices. In how many parishes do we find crowds of girls in fancy dresses and boys in surplices trained to sing these offices to music utterly unsuited and produced in such a way that no one can take part in it and many cannot even follow, and this is presented as the central act of worship of the day.

Last summer in leaving New York by the Northern station my attention was attracted by a flaming poster on a cheap looking church building near-by, announcing that during the absence of the congregation a florid musical service would be maintained for strangers, at the expense of the pew owners. I went and found a Protestant Episcopal church in construction but crusted over with costly trifles of ornamentation, some very costly, giving the effect of

a woman in a calico dress encrusted with diamonds. The service was the same—Morning Prayer transformed into a musical fandango—and I thought of the monk on his knees on the stone floor saying the same before Mass, and I looked round at the velvet carpet and the plush cushions and the listless, unknocking listeners and wondered if that rector could imagine that his use of the office was not a miserable parody. He had magnified a minor office into the central worship of the day. He was out of accord with the Prayer Book which he was using. He was not in accord with the universal Church, and was entertaining a lot of Sunday visitors at the expense of the pew owners.

If the Protestant Episcopal Church is to be the Church of America, glorified matins will not be the worship of that Church, and those who are so misusing the monkish offices will surely find themselves left behind should that day come.

W. C. HALL.

IT WAS A CLINCHER.

To the Editor of *The Living Church*:

IN your great experience you may help me to solve a puzzle which was given me last evening with a suddenness and pointed logical thrust that completely floored me. It is this: I met with the Executive committee of the Welsh Society, and in the course of conversation a great deal was said about "the Catholics." One asked if "the Church in Great Britain at one time was not Catholic?" I asked the speaker what he meant by "Catholic," to which he answered the Roman Church. I said, "No, the Church in Britain was never Roman Catholic, and the very name of the Patron Saint of Wales—St. David—was a complete answer that Rome was not in control of the British Church." "But," I said, "the Church of England, as the Church in the United States, was always Catholic; but Roman Catholic—never." Then followed a discussion about the "Catholic Church." And knowing those present to be members of the Methodist and Congregational churches which repeat the Creed, I asked them if they did not say, "I believe in the holy Catholic Church" in the creed. They answered, "Yes." "Well, then," I said, "you must be Catholics, or why do you say that you believe in the holy Catholic Church?" I was answered that I had told them that I was not a Protestant nor the Church was Protestant, and still your Church is called in the Prayer Book the Protestant Episcopal Church; why then was I not a Protestant?" It was a clincher. I tried to explain, oh, yes, to explain, and to apologize for the Church of the Almighty Father; but what a sad, fearful drawback to the truth and the Church of the Living God that we should be compelled to explain our inconsistencies!

I. M. MERLINJONES.

Syracuse, N. Y., April 20, 1911.

A STATEMENT FROM THE RECTOR OF CHRIST CHURCH, NORFOLK.

To the Editor of *The Living Church*:

PERMIT me to thank you for the editorial reference to the "peculiar situation" in Christ Church, Norfolk, Va., and further to ask your indulgence to allow a plain statement of the facts of the case.

On Christmas Day, as noted in *THE LIVING CHURCH*, the new church was opened by the Bishop of the diocese. The morning service on that occasion was the same as had been in use for forty years, and quite musical. In the afternoon a new service of choral Evensong was held and continued until Palm Sunday. This service was most attractive to the non-Church people, there being a constant attendance of about 600. Plain Evening Prayer with sermon was also held at 8 P. M. with rather indifferent success. Of course there is an early celebration of the Eucharist every Sunday.

Now a few communicants, about four to be exact, obtained the ear of the Bishop, ever open to complaint, and accused the Rector of unlawful practice in singing the General Confession, the Lord's Prayer, and the Creed in the Evensong service. For three months the Rector endeavored by every means in his power to allay the Bishop's fears of sinister ritualism and lawlessness. Every argument applicable to the case was used in the endeavor to persuade the Bishop not to punish the Rector, congregation, and the afternoon attendants for a difference of opinion as to the meaning of "say" and "sing" in the rubrics. The Rector begged and implored the Bishop not to stigmatize him with a "godly admonition," constantly urging that a tone of the voice or the use of the organ could not possibly break any law or even rubric. To this view the Bishop apparently assented for the time being. But on March 9th the Rector received a letter containing the word "admonition" which was assumed to be "godly" and which was immediately referred to the Chancellor of the diocese, a parishioner, Mr. W. W. Old, who decided that since the letter was not specific and particular but couched only in general terms of disapproval, it was not technically a "godly admonition," and therefore not to be immediately obeyed until further explained. After an apparently amicable conference with the Bishop, Mr. Old and the Rector were given the impression that the service, while not agreeable to the Bishop, would be allowed to continue. On April 6th, in time to affect the services of Palm Sunday, the Bishop admonished

and enjoined me in the language quoted in THE LIVING CHURCH of current issue, not to "sing" or "intone" any portion of the service which the Prayer Book directed to be "said." This, being obeyed, had the immediate effect of destroying every feature of the services of Christ Church which it had enjoyed for many years.

The Rector construes such an order to mean that, in Christ Church, Norfolk, at least, it is unlawful for him and the congregation to sing the *Amens*, *Kyrie*, *Ter Sanctus*, Versicles, sevenfold *Amen*, and any other part of the service as may, from time to time, appear distasteful to the two remaining dissidents and the Bishop. As a consequence the morning service is a horror and the Evensong service has been discontinued, to the distress of many loyal and loving people and with a loss of a congregation of 600. It requires little imagination to picture the dismay of this congregation on the threshold of new and better things, to be confronted with such unheard of interference with the liberty of priest and people.

We have one of the finest church buildings in the country, the largest organ in the South, the building seats 1,000 people, the choir is hardly second to any; yet on the last two Sundays a thousand and more people were turned from the closed church because the Bishop adjudges it a punishable and notorious offence to "sing" the General Confession, the Lord's Prayer, and the Creed.

FRANCIS C. STEINMETZ, Rector.

Norfolk, Va., April 24, 1911.

THE TROUBLE AT NORFOLK.

To the Editor of The Living Church:

IN your paper of April 22d, which some friend has sent me, on page 849 and 850, you publish an extract from a letter of Bishop Randolph to the Rev. Mr. Steinmetz, rector of Christ Church, Norfolk, Va., in regard to certain ritualistic services which had recently been introduced there, and Mr. Steinmetz's unfortunate reply thereto.

I enclose you a copy of Mr. Steinmetz's apology for the same which has been published here, and request that you give it the same publicity, so far as you can, that you gave his letter. It will also give me pleasure to furnish you the entire history and correspondence of the case for publication, if you desire it.

(COPY.)

NORFOLK, Va., April 15, 1911.

"Rt. Rev. A. M. Randolph, D.D., Norfolk, Va.:

"RT. REV. AND DEAR SIR:—I am informed by the gentlemen of my congregation, who presented to you this afternoon certain resolutions and petitions of the congregation, that my recent letter of apology to you was not deemed ample by you.

"Under the circumstances I wish again to express to you my earnest regret at the use by me of the expressions contained in my letter of April 10th, and to acknowledge the injustice I have done you by such language.

"I wish to most respectfully retract in the most ample and complete manner all such language and expressions contained in such letter, except such expressions as indicate my obedience to your godly admonition.

"And further, I wish to apologize to you, the Church, and the congregation, for my action in sending to the congregation my reply to your admonition, especially since by reason of your departure from the city, my letter had not then been received by you. Sincerely yours, FRANCIS C. STEINMETZ, Rector."

Sincerely yours, JOHN D. LETCHER.

Member of Christ Church, Norfolk, Va.

SOUTHERN VIRGINIA LITERALISM.

To the Editor of The Living Church:

IT is permitted to wonder whether the new literalistic regulations in Southern Virginia require the people to say the General Confession *after* the minister instead of *with* him as is the more usual custom?

And how about the Psalms which are neither "said" nor "sung or said," but "follow"? Probably they are to be "read" in the same manner as the Lessons; which is almost certainly what one would think who studied page vii of the Prayer Book, knowing beforehand nothing of liturgical precedent. "The minister shall . . . use the Proper Psalms. . . . He may read one of the selections." Not a word about the people joining in.

Then there is a rubric, "The Psalter shall be read through once every month." It may safely be conjectured that this direction comes nearer being observed in Christ Church, Norfolk, than in a very large majority of the parishes, in Virginia or out, which have never committed the offense of *singing* what they are commanded to *say*.

JAMES R. SHARP.

Nashville, Tenn., April 22, 1911.

PERPETUAL RESERVATION.

To the Editor of The Living Church:

YOUR issue of the 22d inst. contains the concluding paper of the special correspondent of the English *Church Times* whose "American Sketches" have proved so interesting. I wish to call attention to the following paragraph from this article, because we

have here the judgment, not of a hostile critic of Catholic truth and practice, but of a true and loyal friend and champion:

"But there is another point. In the attitude towards Rome some care is needed. There is a blot on our sister Church in respect of recent happenings. I am afraid that all the traditions of English Catholicism are in revolt against some of the phases of Perpetual Reservation as I have seen it practised. Here, again, I would remind myself that the American Church is not so closely bound by these traitions as we are at home. But the history of Perpetual Reservation is not quite such as would encourage a Church, in strong rivalry to the central feature of Roman Catholicism, to adopt it in absolutely the Roman fashion. The ministry to the sick and dying is another matter, of course, and can be met without the devotional exercises which one finds here and there. And the adoption of such practices, in the present state of affairs, is as much an annihilation of the fact of episcopacy as the Papal doctrine. Sooner or later herein will come the conflict. The lapses from Rome will force it to the forefront. Is it not better to keep the issue clear and to respect synodical episcopal authority even in the things of smaller import?"

Our English friend has put his finger upon a sore spot that is bound, as he says, sooner or later to give us trouble. The Bishops at present are pursuing "a policy of drift," as one of their own number has said, and are unwittingly allowing men here and there to set up a devotional system founded upon what is here called Perpetual Reservation; but it is hardly probable that such a policy will be allowed to go on very long. It can scarcely be that this Church will suffer what our critic calls "the central feature of Roman Catholicism" to be entrenched among us. To do so would be to divide the Church as nothing so far in its history has ever divided it, and to set up two distinct devotional systems in our midst.

The issue was recently made clear in Brighton, England, when two of the clergy were brought to book by the Bishop of the diocese, and as the (English) *Guardian* says, "seemed surprised to find that Transubstantiation was not the doctrine of the Church of England." It was a sad commentary upon their past history and their loyalty that, rather than submit to having the matter of Reservation for the sick regulated by the Bishop, they left the Church and went over to Rome.

It seems to me that members of the Catholic school have a plain duty to the Church in this matter. They are called upon to be frank and honest. They must keep two things distinct. Reservation for the sick and dying is a primitive and Catholic custom, and under proper regulation ought to be and is allowed. Perpetual Reservation for purposes of worship and adoration, upon which is founded a Cultus of the Blessed Sacrament, and around which revolves a whole new devotional system, is neither primitive or Catholic, but Roman, and very modern at that. The law and the traditions of English Catholicism are against it, as this English Catholic correspondent says.

Which of these two kinds of Reservation is the Catholic party striving for? Upon the answer to this question will depend their success and the peace of the Church.

Pasadena, Cal.

CHARLES H. HIBBARD.

STRICKEN FROM LIST OF CANDIDATES.

To the Editor of The Living Church:

THOUGH I informed all the Bishops of this Church by an official notification, as was required by the former canon, it seems to be necessary that I should again give public notice that the name of PHILIP BARRIE ELLSWORTH was stricken from the list of candidates for holy orders in the diocese of Lexington, June 6, 1910.

L. W. BURTON, Bishop of Lexington.

THE LATE BISHOP COLLINS.

To the Editor of The Living Church:

PATIENTLY I have waited for some Bishop or priest of the American Church to write an appreciation of the late Bishop Collins. A host of our workers came under his influence during the Pan-Anglican Congress held in the year 1908. Those of us who attended Section F saw him at his best. His presence and his thought could not fail to attract thinking men to him. He was a man whom the exact scholar could love at first sight. His retentive memory, his assimilation of knowledge, and his ripe judgment made all unbiased men respect him. Those who came to love and revere him three years ago saw nothing in his future but brilliant success. He appeared to be fully equipped for the work of a chief shepherd in the household of God. We thought we had a right to plan for him a number of years of good example and loving service. But God had other plans for him. We mourn his loss, but how much more should we mourn if we never had known such a man in God's work! Men like William Edward Collins help those who know them forever; to know him for a day was to reap an everlasting blessing. May God use his memory in the making of other Bishops and priests for His Church!

Faithfully yours,

A. EDWIN CLATTENBURG.

Devils Lake, N. D., April 29, 1911.

Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

WHILE the atmosphere of Lenten study is still with us, we may be turning thoughts to some summer outing, where this same spirit of informal and pleasant study may await us. Such an one, offering also climatic inducement, is the Minnesota Summer School of Missions, the next session of which will be at Olivet Church, Merriam Park, St. Paul, from June 14th to June 21st, inclusive. The school is now four years old. Its board is made up of women of various communions, its president being one whose name stands linked with much aggressive work in the Church, Miss Kathrene Sleppy of St. Paul.

Miss Grace Lindley of the Church Missions House will give the Gospel of St. Matthew, just as she gave the Acts of the Apostles at Cincinnati, conducting the class as a model for mission class leaders.

The foreign mission study book, *The Light of the World*, by Robert E. Speer, will be taught by Mrs. Gale of Minneapolis, and the Home Mission study book, *The Conservation of Christian Ideals*, will be taught by Mrs. D. S. B. Welles, who has written the first chapter of the book and who has taught at Winona Summer School and at Boulder, Col. There will be noon-tide prayer each day and the last half hour each day will be given to methods of presenting missions in Sunday schools and young people's societies, methods of raising money, of arousing spiritual life, and of distributing literature. The corresponding secretary is Miss A. C. Webb, St. Paul.

DURING a meeting of the Woman's Auxiliary in Cincinnati a forceful talk was made by an experienced Auxiliary woman on the "training" of missionaries. It was shown that the efficiency was much greater when there had been *disciplinary training* of mind and body and *testing of character and disposition*. The former haphazard method of taking any one who offered, made necessary by the exigencies of the time before the missionary awakening, has been entirely supplanted by the one, omnipotent, progressive force of the world, namely Method.

The Church has three institutions in which this training may be found, and one of them, from which we have a letter, is that in Philadelphia—"The Church Training and Deaconess House." Not only may intending deaconesses find here the training required canonically and intellectually, and learn also sociological, parish, and household work, but any one wanting to do parish, Sunday school, or guild work may be shown here the best way to do it. A deaconess, having taken a course, is graduated and receives a diploma. A special student, *i.e.*, one not wishing to become a deaconess, also receives a diploma if she takes the full course, and a student taking a partial course receives a certificate for the work done.

Many valuable workers have been able to take only a partial course, but, when possible, the full course is recommended. It would be well for any parish or institution wishing the services of a trained worker, to apply to the training school where she studied for a record of her standing as a student. While valuable workers are often sent out before completing their training, on the other hand, it sometimes happens that students leave before receiving a diploma, because they do not seem fitted for the work. The school, located at 708 Spruce street, will gladly welcome visitors and show them the working of the establishment.

THERE'S MAGIC in a map. We wonder if each Missionary Department has been as astute in the matter of maps as has the Fifth! Dr. Hopkins had some miniature maps of this department made and distributed them broadcast. They were small enough to carry in the card-case and, like Desdemona's handkerchief, "there was magic in the web of them." At a certain diocesan Auxiliary meeting, it was desirable to explain the "Milwaukee Plan." Instead of laboriously attempting to recall the geography of our growth to women who perhaps remembered "Maine, Augusta, on the Kennebec River," and not much else, Dr. Hopkins was written to for maps, and how quickly he sent them! He said he was *so glad to be asked for maps!* These were distributed to the voters of the meeting and to anybody

who asked for one. The president then, with one in her hand, in two minutes made that plan clear. The women pored over those maps with intense interest. "We reach from the Great Lakes to the Ohio," said one; "that makes it easy to remember."

They counted the dioceses and from that it was such a natural educational step to ask who were the Bishops of these dioceses, and still more natural that they didn't know—at least not many of them. Never has anything taught the Auxiliary about our Departments as has this map. True, we had cut out the dainty little map in the front of the *Living Church Annual*, and, putting it on the wall, had tried to show the boundaries; but it seemed a dull, impersonal thing beside a map of ourselves. We recommend this to all Auxiliaries, whose annual meeting is nearing. It is a good feature, an easy one, and also a most profitable one.

THE "MILWAUKEE PLAN," originating in that diocese and perhaps in that city, was a suggestion that one dollar be given by each local branch, each year, for a fund to be used in the Fifth Department. This fund was not to be scattered in small gifts but was to be given annually to that mission deemed most needy by the Department secretary. As there are about four hundred branches in the Department, it would have been something worth while. A courteous letter asking that this be submitted to our annual meeting caused a sinking of the heart at the time. Did we not already have our "apportionment," our "W. A. D. M.," our yearly dues? Could one more thing be added? Could one more thing be explained? We also had our ever-present U. O. But, fortified with the Maps, we presented the "Milwaukee Plan," and when it came to voting, a colored woman was the first to rise.

"St. Philip's mission will give its dollar," she said. "We've been helped and we know how good it is."

And then others promised. There was a neighborliness about it that we all liked. And this column would like very much to have some news about the "Milwaukee Plan."

WHILE THINKING of ways in which to make our annual meetings interesting, it has occurred to me that we do not make enough of our annual report. Annual reports are positively pathetic in their neglect. Some time when I have no real news, I shall write an essay on "Cruelty to Annual Reports." Before me now lie four fine ones, representing much labor and much love. There is the splendid Year Book [that name is more attractive than Report] of the Ohio Branch, 80 pages in all; the Minnesota Branch, twenty-ninth report; the Colorado, twenty-sixth year; and the thirtieth report of the Pittsburgh Branch. Another time, the separate and especially good features of these books shall be amplified in this column; but what I want to bring out now is the possibilities of the report as educational to all of the branches of a diocese.

The annual report, barely collected in time for the meeting usually, is hurriedly read as a part of the routine, and got out of the way as quickly as possible. Some branches have gained in one thing, some have lost; some go year after year without any system. Some have given nothing to the United Offering. The report having been "respectfully submitted," goes to the printer; some time it is received by the beginning of the Auxiliary year and copies are mailed to the local secretary. She produces it at a meeting and says "There's the report, if anybody wants to look at it." Nobody does. The death knell of the report has been sounded. It has done very little good except as a casual reference book for officers.

A SPECIFIED TIME—a half hour at least—should be given to discussing the report. The secretary will have noticed any marked changes and she might institute inquiries, as she reads, as to these changes. There would be questions, comparisons, much free discussion. The women who had come to represent their Auxiliaries, would then have their chance to state conditions and to ask advice. We are going to try it this year. The report is the pulse of the Auxiliary. We ought to know how it beats.

At a meeting not long after our report came out, a charming secretary approached the diocesan president, waving a copy of it:

"Here is something I know you would enjoy seeing," she said; "it's just out."

We could not dampen her ardor by telling her we had read the proof of it three times.

The Girls' Friendly Society of Christ Church, Fitchburg.

Mass., recently celebrated its silver anniversary. This branch was founded February 18, 1886, under the rectorship of the Rev. Charles M. Addison, now of Stamford, Conn. Six girls met a like number of the ladies of the parish. Of these twelve, only two, one member and one associate, still remain with the branch, which now has 98 members, 7 working associates, 10 honorary associates, and 39 probationers. Among the former chaplains of the branch is the present Bishop of Rhode Island, who served the parish as rector for seven years.

THERE WERE present 155 delegates, representing 41 parishes, at the annual meeting of the Woman's Auxiliary of New Jersey at Trenton last week. Special reports were made concerning the memorials to Mrs. Scarborough and Mrs. Clark, the former president. Able reports were made by the respective chairmen for Church Periodical, Mexican, Indian, foreign, diocesan, negro, and junior work, for mission study, for the Babies' branch, for the ten-cent assessment, and for the United Offering. Most of these departments had to report a decrease of offerings from last year. The principal address of the day was by Bishop Knight of Cuba, upon his work, with a detailed account of the growth of the Church in Cuba in the past six years. The annual election resulted in the continuance in office of the existing officers.

CURIOUS EPISODES AT CORONATIONS OF ENGLISH KINGS.

BY THOMAS PATRICK HUGHES.

NOW that the preparations for the king's coronation at Westminster are in progress, it is of interest to recall some of the curious episodes in those great national events, dating back, as they do, from the coronation of King Edward VII. to that of William the Conqueror, which is the first event of the kind celebrated within the walls of Westminster. The coronation of the Saxon kings seems to have taken place at Winchester.

It is a curious coincidence that both in the crowning of King Edward, and also that of his royal mother, two similar incidents occurred which touched the hearts of the vast congregation. When the aged Lord Rolle, then in his ninetieth year, knelt to do obeisance to the queen, he was unable to rise and the young queen immediately arose and lifted the aged peer to his feet. At King Edward's coronation, among the nobles of England, the Archbishop of Canterbury, Dr. Temple, knelt first at the feet of the monarch, whom he had just crowned, and being unable to rise on account of the infirmities of age, the king assisted him to rise, as his royal mother had done in the case of Lord Rolle. The pathetic surroundings of the late king's coronation are fresh in the memories of most of us.

The bluff old sailor King William did all he possibly could do to avoid "such stuff and nonsense" as a coronation. But he was obliged to submit to the inevitable, although there was no procession to the Abbey and the royal banquet was omitted. The splendor of the coronation of George IV. has been graphically described by Sir Walter Scott. The heat of the day and the fatigue of the ceremony completely exhausted the portly king, who was revived by smelling salts provided by the Archbishop. This was the last coronation at which the king's champion rode into the midst of the assembly and threw down the gauntlet. The attempt made by Queen Caroline to enter the Abbey caused much excitement outside of the walls of the edifice. But the royal intruder and her protectors were driven away by a band of "roughs." And it was afterwards ascertained that these "defenders" of the king were members of the Bond Street Pugilistic club, who had counted the prince regent among its members, and who for a money consideration were ready to protect the "first gentleman of Europe" against all comers.

An incident occurred at the coronation of George III. which occasioned some alarm to the superstitious. As the crown was being carried into the Abbey one of its most valuable jewels fell out of the diadem, and when in the year 1786 the British crown was deprived of its North American colonies, there were many who eagerly called to mind the warning which had been given in the coronation of 1761.

The coronation of George II. was performed with all the pomp and significance that could be contrived, but the crowning of the first of the Hanoverian kings was a perfect parody of royal solemnity. The king did not know English and the Archbishop could not speak a word of German. Every October 20th the anniversary of the coronation of the king was observed at a banquet, and it is related that as the knights proceeded to the installation the royal cook stood at the door of the Abbey with

his cleaver, threatening to strike off the spurs from the heels of any knight who did not renounce the Stuarts and show his loyalty to the House of Hanover.

Queen Anne's coronation was not a very dignified proceeding, for her most gracious majesty was so corpulent and gouty that the Bishops carried her to the high altar in a chair.

The crown was found too small for the head of the royal James II., and as he stood before the people it would have toppled off if the keeper of the robes had not held it on, saying, "May it please your majesty, this is not the first time that the Sidneys have supported the crown of England." The double coronation of William and Mary was impressive as the short king and the tall and beautiful Queen Mary walked up the center of the Abbey with the sword of state carried between them. The show of Bishops was scanty, for the Archbishops were absent, and Compton, Bishop of London (at that time nominally rector of Trinity Church, New York), officiated. The double coronation was such as had never been seen before, and a second chair of state was provided, which has been used for the crowning of the queen consort ever since.

The coronation of Charles II. was celebrated with all the splendor which the enthusiasm of the Restoration could suggest. And although Oliver Cromwell, the "Lord Protector," was not crowned in the Abbey, the coronation chair was placed in Westminster Hall and his Highness was installed therein. The coronation of Charles I. was filled with omens of disaster. There was no pageant because of the plague. The left wing of the dove was broken in the scepter. During the ceremony an earthquake was felt, a feud was raging in the chapter of the Abbey, and the Dean was in disgrace.

The coronation of Anne Boleyn, so graphically depicted by Shakespeare, is perhaps the most pathetic story in the history of the ancient Abbey. The beautiful queen was escorted by the lord mayor from the Tower to the Abbey in regal state, the very Tower from which in the course of three short years she was led forth, as Froude says, "not radiant with beauty on a gay errand of coronation, but a poor ghost, on a sad, tragic errand, from which she will never more return." After Queen Anne's death none of Henry's queens were crowned.

Henry VI. was crowned in the Abbey when a boy of nine. And although the fullest preparations were made for the crowning of the boy king, Edward V., who was a child of Westminster, for he was born within the precincts of the Abbey, the coronation never took place. He is the only monarch of England who was never crowned. His cruel uncle, Richard III., was crowned with great state, but his body was thrown into a strangers' grave at Leicester, while the gates of the Abbey, many years afterward, were opened to receive the honored dust of the murdered young king and his brother from the Tower.

The first king to sit in the august throne under which is placed the stone of Scone, now one of the sights of the Abbey, was the unworthy Edward II. Henry III. was crowned at Gloucester, but the ceremony was repeated at Westminster.

It would be tedious to trace the coronation of the Plantagenet and Norman kings, but the crowning of William the Conqueror on Christmas Day is a great historic occasion, being the first coronation in the history of the Abbey. The shouts of the people without were mistaken for a popular outbreak, and the nobles rushed out of the Abbey, and left the Norman Conqueror alone in the choir with the Bishops and clergy.

The "Stars of Africa" as the Culliman diamonds are to be called by the king's command, are new parts of the crown and sceptre of the English king. They will be used for the first time in the ceremonial when his Majesty will be crowned at Westminster in June next. No monarch has worn two jewels of such value. Both the sceptre and the crown are those worn by Charles II. Some portion of the African jewels will be placed in the queen's crown. The smaller diamond takes the place of the sapphire placed in the crown of Charles II. by George IV. and it will be immediately under the ruby of Edward, the Black Prince, which was given to him by Don Pedro, king of Castile. This ruby was worn in the helmet of King Henry V. at Agincourt. It is said that Alfred the Great was the first English king to wear a crown when he was crowned in the ancient Cathedral at Winchester.

THE HARDEST translation of the Bible, and the one most needed, is the translation of it into life. To take the word of God and put it into spoken words, visible deeds, business deals, professional services, social functions, to translate it into terms of friendship and brotherhood: this is the difficult thing. This is the supreme service which the world needs from the Bible reader.—*Selected.*

Church Kalendar



May 1—Monday. SS. Philip and James.
 " 7—Third Sunday after Easter.
 " 14—Fourth Sunday after Easter.
 " 21—Fifth Sunday (Rogation) after Easter.
 " 22, 23, 24—Rogation Days.
 " 25—Thursday. Ascension Day.
 " 28—Sunday after Ascension.

CALENDAR OF COMING EVENTS.

May 9—Dioc. Conv. Dallas, Harrisburg, New Jersey, Pennsylvania.
 " 10—Dioc. Conv. Arkansas, Delaware, Georgia, Tennessee, Texas, Washington, Western Massachusetts; Conv. Miss. Dist. of Kearney.
 " 16—Dioc. Conv. Bethlehem, Kansas City, Long Island, Newark, Ohio, Rhode Island, Western New York; Conv. Miss. Dist. Western Colorado.
 " 17—Dioc. Conv. Florida, Los Angeles, Maine, Michigan, Nebraska, North Carolina, Pittsburgh, Sou. Ohio, Virginia, West Texas; Conv. Miss. Dist. of Eastern Oregon.
 " 18—Dioc. Conv. Maryland, Missouri, Indianapolis.
 " 19—Dioc. Conv. Southern Ohio.
 " 20—Dioc. Conv. East Carolina.
 " 21—Dioc. Conv. Iowa.
 " 22—Conv. Miss. Dist. of Eastern Oklahoma.
 " 23—Dioc. Conv. Chicago, Erie.
 " 30—Dioc. Conv. Central N. Y., Kentucky, Minnesota, Southern Virginia.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

DEACONESS GERTRUDE STEWART of Hankow.

SHANGHAI:

DEACONESS T. L. PAINE of Shanghai.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE Rev. JAMES A. BAYNTON, who was compelled by continued ill health to resign St. Paul's Memorial Church, St. Joseph, Mich., has been restored to health by change of climate and has accepted a call to Holy Trinity Church, Nevada City, Calif. Address Box 232.

THE Rev. ROBERT BENEDICT has resigned the rectorship of Christ Church, Ridley Park, Pa., to become rector of Christ Church, Douglas, Wyo., and expects to commence his new work June 1st.

THE Rev. HENRY C. DYER has accepted the rectorship of the Church of the Redeemer, New York City, and began his work there on Sunday, April 30th.

THE vestry of St. Paul's Church, Glen Cove, L. I., has granted the rector, the Rev. JOHN W. GAMMACK, a six months' leave of absence, and Mr. and Mrs. Gammack, with their two children, will sail for England on the *Minneapoka*, May 6th, for an extended visit in England and Scotland. Their address until October 1st will be care Brown Shipley & Co., London, England.

THE Rev. GEORGE R. HEWITT, who has been in charge of St. James' Church, Skaneateles, N. Y., during the illness of the rector, returns May 1st to his former position as assistant at the Church of the Redeemer, Chicago. His address will be at the church, Fifty-sixth street and Washington avenue.

THE Rev. FRANK POOLE JOHNSON, curate at Emmanuel Church, Boston, has accepted a call to All Saints' Church, New York City, where he will succeed the Rev. Dr. William N. Dunnell, who has retired because of old age.

THE Rev. H. NEWMAN LAWRENCE has resigned his position at St. Luke's Hospital, New York City, and will in June take charge of St. Mary's parish, South Portsmouth, R. I., for a year, during the absence of the rector, the Rev. F. W. Goodman, who goes to relieve the Rev. A. R. Hoare at our northernmost missionary station in Alaska.

THE Rev. BAKER P. LEE, who several weeks ago resigned the rectorship of Christ Church, Los Angeles, Calif., has been urged to remain by unanimous vote of the parish meeting and of the vestry, and has recalled his resignation.

THE Rev. WILBUR S. LEETE, for a number of years chaplain of St. Katharine's School, Davenport, Iowa, where he has rendered most acceptable service, has tendered his resignation, to take effect at the end of the school year, and has accepted the rectorship of Grace Church, Lyons, Iowa.

THE address of the Rev. L. P. McDONALD, D.D., is changed to 309 High street, Warren, Ohio, where he has accepted the rectorship of Christ Church, together with charge under the missionary board of St. Luke's Church, Niles, Ohio.

THE Rev. R. W. NICKEL, rector of Holy Trinity Church, Iron Mountain, Mich., with charge of the missions at Norway and Vulcan, has accepted the charge, under the Bishop of Pittsburgh, of the churches at Scottsdale and Latrobe, Pa.

THE Rev. JOHN C. SAGE, for more than nine years rector of St. John's Church, Dubuque, Iowa, has tendered his resignation as rector of that parish and has accepted the unanimous call of the vestry of St. John's parish, Keokuk, Iowa, and will become rector there on June 1st.

THE Rev. CARL S. SMITH of Brooklyn, N. Y., has accepted the rectorship of Trinity Church, Arlington, N. J., in succession to the Rev. JOHN J. BRIDGES, who becomes rector of St. John's Church, Montclair, N. J.

THE Rev. H. H. D. STERRETT has accepted the rectorship of St. Paul's Church, Columbus, Ohio, and has assumed his new duties.

ORDINATIONS.

PRIESTS.

WESTERN NEW YORK.—On Saturday morning of Easter week, April 22d, at Christ Church, Rochester, by the Bishop of the diocese, acting for the Bishop of Massachusetts, the Rev. BRAYTON BYRON. The rector, the Rev. Andrew J. Graham, presented the candidate and the Rev. Henry Byron Sanderson, cousin of the candidate, from Fond du Lac, Wis., preached the sermon. The Rev. Charles Allison acted as master of ceremonies. Mr. Byron has been curate at Christ Church since his ordination to the diaconate in May last, and is to continue in that capacity, but acting as priest in charge this summer for the rector, who sailed on the 29th of April for a several months' stay in Europe. The day after the ordination Mr. Byron said his first Eucharist and at the late service presented his father and mother to the Bishop of the diocese in a class of 35 which the rector presented for confirmation.

DIED.

BAYNE.—On April 26, 1911, the Rev. FRANK MORRIS BAYNE. The funeral services were held on Saturday afternoon, at 2 o'clock, at his late residence, 3702 Spruce street, Philadelphia. "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

DAVIS.—Entered into Life, JANE CRAWFORD DAVIS, wife of James W. Davis, Central Falls, R. I., and mother of the Rev. Father Davis, rector of St. Martin's Church, Brooklyn, N. Y., on April 19, 1911. Burial at Oak Grove, April 22d, attended by the Rev. Dr. Fiske, rector of St. Stephen's, Providence, R. I.

HASKELL.—Entered into Paradise, at Newton, Mass., on St. Mark's Day, 1911, after ten days' illness of pneumonia, PERLEY GEORGE HASKELL, acting lay reader and newly appointed choir-master of the Church of the Ascension, Waltham, Mass., in the 26th year of his age.

"Wish and fulfillment can sever be ne'er,
 Nor the thing prayed for come short of the prayer."

MEMORIALS.

TOWNSEND WOLCOTT.

In loving memory of TOWNSEND WOLCOTT, April 29, 1910.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

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Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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POSITIONS OFFERED.

NURSE WANTED.—A trained nurse, preferably one familiar with social work, to help develop and take charge of exhibitions dealing with hygiene of Child Life. Good salary offered. Apply to 416 Marlborough street, Boston, Mass., Wednesday, between 2 and 3. HENRY I. BOWDITCH, M.D.

GRADUATE NURSE wanted to take charge of Mission Hospital in Georgia highlands; also KINDERGARTEN TEACHER fitted to train pupil teachers. Address H. F., LIVING CHURCH, Milwaukee.

WANTED, for a Church School, for September next, a good nurse to care for the infirmity. She must be a communicant of the Church. Address A. B., care of LIVING CHURCH, Milwaukee.

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ORGANIST AND CHOIRMASTER desires a position. Young, ambitious, energetic. Successful with mixed and boy choirs. Fully understands the boy's voice. Now located in a boys' school and can furnish best reference as to ability, etc. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee.

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The Throne of Calvary. By the Rev. Jesse Brett, L.Th. The titles of the addresses are: I., "The Throne of the Cross"; II., "The Throne of Justice"; III., "The Throne of Mercy"; IV., "The Throne of Truth"; V., "The Throne of Love"; VI., "The Throne of Peace"; VII., "The Throne of Sovereignty." Cloth bound, 40 cents; by mail 43 cents. Imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

ADAM & CHARLES BLACK. London, England.

The Ever-Coming Kingdom of God. A Discussion on Religious Progress. By Bernhard Duhm, D.D. Translated by Dr. Archibald Duff of Bradford. Price, 80 cents net.

THE MACMILLAN CO. New York.

Divine Transcendence and Its Reflection in Religious Authority. An essay by J. R. Illingworth, M.A., D.D. Price, \$1.75 net
Aspects of Islam. By Duncan Black Macdonald, M.A., D.D.

D. APPLETON & CO. New York.

The Training of Children in Religion. By Rev. George Hodges, D.D., Dean of the Episcopal Theological School at Cambridge, Mass. Price, \$1.50 net.

GINN & CO. New York.

Selections from the Old Testament. Edited with Introduction and Notes by Henry Nelson Snyder, President and Professor of English Literature in Wofford College. Price, 30 cents.

FUNK & WAGNALLS CO. New York.

The Return of Caroline. By Florence Morse Kingsley. Price, 40 cents net.

A. R. MOWBRAY & CO., LTD. London, Eng.

Notes on the Papal Claims. By Arthur Brinckman. Price, 2s. 6d. net.

RIVINGTONS. London W. C.

The Book of Habakkuk. Introduction, Translation, and Notes on the Hebrew Text. By Rev. George G. V. Stonehouse, B.D. Price, 5s. net.

HOUGHTON, MIFFLIN & CO. Boston & New York.

Across South America: an Account of a Journey from Buenos Ayres to Lima by Way of Potosi. By Hiram Bingham. Price, \$3.50 net.

PAMPHLETS.

A Manual of Afro-American Church Work and Workers. By the Rev. George F. Bragg, Jr., D.D. [Address 1133 Park Avenue, Baltimore, Md. Single Copy, 25 cents.]

Le Quattro Teorie della Visibile Unità della Chiesa. By Rev. William Reed Huntington. [Mr. Francesco G. Urbano, Grace Neighborhood House, 98 Fourth Avenue, New York.]

Sir Edward Grey on Union for World Peace. From his speech in the House of Commons, March 13, 1911. [Published quarterly by the World Peace Foundation, 29a Beacon Street, Boston.]

International Conciliation: *The International Duty of the United States and Great Britain.* By Edwin D. Mead, June, 1910, No. 31. With Supplement. [American Association for International Conciliation, Sub-station 84, 501 West 116th Street, New York City.]

Church League of the Baptized. Report for the Year 1910.

Catholic Faith and Christian Science. By John Brooks Leavitt, LL.D. [Thomas Whitaker, 2 and 3 Bible House, New York.]

The Church at Work

LIBERAL DONATIONS TO THE BISHOP HARE MEMORIAL FUND.

AT A MEETING of the trustees of the missionary district of South Dakota, held in Sioux Falls, April 20th, a check for \$30,000 was received from the committee appointed to raise in the East a fund as a memorial to the late Bishop Hare, to be added to the endowment of All Saints' School. On the same date, at a meeting of the executive committee which has in charge the raising of funds in South Dakota for a structural memorial in connection with All Saints' School to the late Bishop, it was reported that Sioux Falls had subscribed \$10,000 toward this fund, and Mitchell, Lead, Deadwood, Flandreau, and Dell Rapids also reported generous subscriptions.

NEW CHURCH IN PROSPECT AT WATERLOO, IOWA.

PROGRESS is being made in the development of the work of St. Mark's Church, Waterloo, Iowa, under the direction of the

priest in charge, the Rev. John S. Cole, who holds services each Sunday in that parish. A new site has been secured in a more eligible location, and the old one has been offered for sale. Several offers have been made for the old property, and it will probably soon be sold. Plans are being prepared for a structure to cost in the neighborhood of \$20,000. The people in this parish are much encouraged by the outlook, and it is hoped soon to report that the building is under process of construction. In the meantime the old structure is being demolished.

SUDDEN DEATH OF THE REV. A. CATO KAYE.

THE REV. A. CATO KAYE, for several years past rector of St. John's Church, Mason City, Iowa, died at Oskaloosa, Iowa, in Holy Week. He had gone there three weeks previously to preach at a Lenten service and was stricken suddenly, removed to a hospital, and after a short illness passed away. The funeral service was held in St. James' Church, Oskaloosa,

on Wednesday, April 19th, the service being conducted by Bishop Morrison, who was assisted by the Rev. William P. Williams, rector of the parish. The interment was at Jefferson, Iowa, in which town Mr. Kaye had passed a number of years as pastor of the Congregational Church, from which body he entered the ministry of the Church. He was ordered deacon in 1898 and priest in 1899 by Bishop Morrison.

Mr. Kaye was a man of exceptional literary gifts, a fine preacher, and a beloved pastor. He will be greatly missed by his parishioners, who mourn his departure as a true father of his flock. His brethren of the clergy also deeply felt his loss. A number of the diocesan clergy were in attendance at the funeral services.

FAREWELL TESTIMONIALS TO REV. R. S. COUPLAND.

THE REV. ROBERT S. COUPLAND, rector of the Church of the Ascension, Baltimore, who has accepted the rectorship of Trinity Church, New Orleans, was tendered a farewell dinner

on the evening of April 20th, by the Men's Club of the church, about 125 being present. A feature of the evening was the singing of a song entitled "The Rector's Farewell," composed especially for the occasion. On the evening of April 21st a general farewell reception was given Mr. and Mrs. Coupland by the members of the congregation. The vestrymen of the church presented Mr. Coupland with a handsome gold link watch fob with a heavy gold cross attached, and Mrs. Coupland with a fine mahogany mantel clock with chime attachments. The members of the choir also presented Mr. Coupland with a large amethyst ring. The Rev. Mr. Coupland closed his work at the Church of the Ascension on Sunday, April 23d, on the evening of which he presented a confirmation class of 47 persons to Bishop Murray, and left for his new field of labor in New Orleans the following day.

CONFERENCE FOR CHURCH WORK.

A CONFERENCE for Church work will be held at Cambridge, Mass., from July 1st to 16th. It is intended for the instruction and training of men and women in the spirit and method of Church work at home and abroad, and the programme covers a wide range of subjects. Classes will be held daily, July 4th and Sundays excepted. The principal features will be as follows:

FIRST WEEK, JULY 3-S.

(Classes Daily, except July 4th.)

- 8:45-9:45—Bible Study: "The Relation Between the Old and the New Testament. Rev. H. E. W. Fosbroke, D.D., Episcopal Theological School."
10-11:15—Mission Study (five sessions).
11:30-12:30 A. M.—"Studies in the Prayer Book," Rev. Samuel Hart, D.D., Dean of Berkeley Divinity School.
2-3 P. M.—Conferences on special subjects.
8 P. M.—Public meetings.

SECOND WEEK, JULY 10-15.

(Classes Daily.)

- 8:45-9:45—Bible Study: "Parables in the Gospels." Rev. Harvey Officer, O.H.C., West Park, N. Y.
10-11:15—Mission Study (six sessions). In three sections under the direction of the following leaders:
For Woman's Auxiliary—Miss Lucy C. Sturges, Boston; Miss A. W. Fisher, Philadelphia; Miss Frances Barney, New Haven; Mrs. Spalding Bartlett, Webster, Mass.
For Junior Auxiliary—Miss Grace Lindley, New York; Miss S. C. Brock, Philadelphia; Miss Grace Hutchins, Boston; Miss Lydia Slater, Webster, Mass.; Miss A. M. Hubbard, Germantown, Pa.; Miss C. B. Farnam, New Haven.
For Sunday Schools—Rev. William E. Gardner and Rev. Carlton P. Mills, Boston; Mrs. C. B. Coleman, Cambridge, Mass.
11:30 A. M.—"Recent Movements in Catholic Christendom," Rt. Rev. F. J. Kinsman, D.D., Bishop of Delaware.
2-3 P. M.—Conferences on Special Subjects. (For both weeks): The Woman's Auxiliary, under the direction of Miss J. C. Emery; The Junior Auxiliary, under the direction of Miss S. C. Brock; The Girls' Friendly Society; Work Among Colored People.
8 P. M.—Public Meetings at Christ Church Parish House (First and Second Week): July 3d and 5th, Rev. John M. Page, "Teachers' Problems; The Church's Answers." July 6th, Mr. Alexander Irvine, "The Church and Socialism." July 7th, Rev. Philip M. Rhinelander, "The Movement Toward Unity." July 10th and 11th, Prof. W. S. Urban, "The Psychology of Social Unrest." July 12th, Rev. F. C. Lauderburn, "The New Pedagogy in Its Relation to the Church." July 14th, the Right Rev. Dr. Arthur S. Lloyd, "The Holy Church Throughout All the World." July 15th, Conference meeting in refectory.

Saturday afternoon and Sunday, July 1-2, will be devoted to the Forward Movement, with meetings for men. Among the speakers will be the Bishops of Massachusetts and Rhode Island.

THE NEW CHANCEL WINDOW OF ST. MARK'S, MINNEAPOLIS.

THE CHANCEL window here illustrated is the gift of Mrs. J. B. Forman to St. Mark's Church, Minneapolis, where it was unveiled on Easter Day. Mr. E. H. Hewitt, architect of the church, after two years' consideration,

chose Mr. T. W. Bladen, late of England but now with the Gorham Co. of New York, as the designer, and the result is a work conceived in the true spirit of art and among the finest products of the stained glass world. The subject of the window is the "Ascension." At the foot are the eleven Apostles in attitudes expressive of their astonishment and adoration, mingled with a feeling of consternation at their own bereavement. Our Lord is above, about to vanish from their sight as the clouds encompass Him. Accompanying

golden light from heaven, which illumines His rich robes. In the tracery above are the four Archangels; in the lesser tracery lights are emblems of the four Evangelists and some of the various titles of Christ.

CHURCH ANNIVERSARY AT WAVERLY, IOWA.

PALM SUNDAY, at St. Andrew's, Waverly, Iowa, was observed with more than usual interest this year. It marked the twenty-



NEW WINDOW, ST. MARK'S CHURCH, MINNEAPOLIS.

our Lord are some of the heavenly host rejoicing in His triumph and bearing palms signifying His victory over sin and death. In the lower tier of the window are ten figures representative of typical saints of the Lord, from St. Stephen, the proto-martyr, down through the ages till modern times, among them Archbishop Cranmer and Bishop Seabury, the first Bishop of America. The color of the window is rich, to stand the strong light which it gets. The figure of Christ is lit as if it were by some mysterious

fifth anniversary of the opening of the present church building for service, the first service having been held in it on Palm Sunday, 1886. The rector at that time was the Rev. S. R. J. Hoyt, D.D. The present rector is the Rev. John S. Cole. A large number of persons were present at the commemorative service and again on the next day, Monday in Holy Week, when Bishop Morrison confirmed a class of twenty. In addition to the twenty presented by the rector one person was received from the Roman Church,

MATERIAL IMPROVEMENTS IN THE DIOCESE OF LOS ANGELES.

THE FACE of the diocese of Los Angeles presents at the present time a plainly marked eruption of building operations. In more than a dozen places a familiar sound in the ears of Church people is the noise of "axe and hammer," not breaking down, but putting up, "the carved work thereof." In several places the work has just recently been completed, in others it is now in progress, and in some the plans are being drawn and the work of preparation is going on. For one of the young dioceses, the list of places thus indicating energy and growth will be full of encouragement.

Only a few months ago a substantial and well planned church was built at Orange. About the same time St. Luke's Church, Long Beach (the Rev. Robert B. Gooden, rector), was practically remodelled, and made a new church with almost double capacity. St. John's, Los Angeles (the Rev. Lewis G. Morris, rector), has just added to its equipment a commodious parish house, with a large hall, and other smaller rooms; St. Matthew's mission at Imperial has put up a concrete building which serves the double purpose of a dwelling for the priest in charge and his wife and a well appointed chapel at the other end. The Rev. Edgar M. Rogers, in charge of the work in Imperial county, has organized a mission also at Holtville, seven miles distant, and there a good building, which had proved too small for the growing public school, has been purchased and turned into a church; St. Matthew's, National City, is building a good rectory for the Rev. Herbert E. Clowes; St. Mark's parish, at Upland (the Rev. A. J. Smith) is building a church to cost about \$7,000; All Saints', Los Angeles (the Rev. William E. Maison, rector), has just enlarged its plant by a convenient hall; and at Hemet and San Jacinto, both places being under the charge of the Rev. Arthur L. Walters, churches have just been built. Then there is Trinity Church, Covina, of which an account appeared in these columns recently.

In addition to this goodly list of buildings, some in course of erection, and some already completed, several important parishes are contemplating new church buildings at a large cost. St. Augustine's, Santa Monica (the Rev. J. D. H. Browne, rector), must have more room for its congregation. The church has been twice enlarged already. It has been suggested that the best solution of its problem will be found in a new church, but probably in another situation.

Work has already been started on the crypt of the new St. Matthias', of Los Angeles, of which it will be for a while the only portion built. The church when wholly completed will cost many thousand dollars.

Trinity parish, Santa Barbara, will begin very shortly the erection of a church to cost not less than \$50,000. When it was decided to build, not long since, half that sum was regarded as a very daring venture of hope. Plans were drawn and subscriptions asked for on a \$25,000 limit. It is understood that a member of the parish offered to give \$10,000, on condition that the limit should be not less than \$50,000. The offer was accepted, and now it is understood that subscriptions on the enlarged scale are coming in generously.

MINNETONKA SCHOOL OF MISSIONS.

THE MINNETONKA (Minn.) Summer School of Missions will hold its fifth annual session on June 14th to 20th, midway between Minneapolis and St. Paul. The main purpose of the school is to train leaders of mission study classes. It is aimed to have each session a model for such a class. The sessions will be opened with devotional exercises and Bible study. The best methods of presenting the home and foreign study books will be given by experienced teachers.

A portion of each morning will be devoted to a discussion of methods, missions in the Sunday school, young people's societies, and children's bands. A feature of the afternoon sessions will be a series of travelogues. The board of managers is composed of representatives from seven denominations: the Church has four representatives on the board and is also represented on the executive committee by the president of the Summer School. Inquiries should be addressed to Mrs. J. H. Mills, 5 East Twenty-fifth street, Minneapolis.

PARISH BUILDINGS DEDICATED AT WILMINGTON, DEL.

THE NEW parish house and rectory of Trinity Church, Wilmington, Del., are completed, and on St. Mark's Day were duly dedicated by Bishop Kinsman with a service of Benediction compiled from the Book of Offices recommended for use in the House of Bishops at the last General Convention. The address was made by the Rev. Arthur Judge of New York, who heartily congratulated rector and people on the completion of the work. This address was preceded by a few words of congratulation by the Bishop, who afterward celebrated the Holy Communion, the

Easter Day, 1906. A year later Mrs. George Armstrong, a life-long member of the parish, bequeathed the sum of \$10,000 to the church, which the vestry set apart as a nucleus for the improvement fund of the parish. Less than two years ago the rector secured preliminary plans for the new parish house and rectory—plans so attractive that they induced immediate response from the people, resulting in liberal contributions to the building fund, which soon reached the necessary total of \$30,000. The total cost, including some important improvements upon the church itself, has amounted to \$45,000. The Easter offering has brought the total contributions up to about \$34,000, leaving a balance of about \$11,000 to be carried.

This growth in material prosperity in Trinity Church has been accompanied by other indications of progress, and marks a faithful and earnest work by a loyal and devoted people.

TWO DIOCESAN CHURCH CLUB GATHERINGS.

THE CHURCH CLUB of the diocese of Pittsburgh held its annual spring dinner on St. Mark's Day, April 25th, at the University



NEW RECTORY AND PARISH HOUSE OF TRINITY CHURCH, WILMINGTON, DEL.

Rev. C. H. Holmead acting as his chaplain. There was a large attendance of the clergy, several being present from outside the diocese.

These buildings were designed by Messrs. Frank Miles Day & Brother of Philadelphia, and are a triumph of good taste and sound judgment. They adjoin the church, which is a dignified Gothic structure of Avondale granite, of which the new buildings are also constructed. While entirely in harmony with the older building, they have many distinctive features of their own. The main hall in the parish house, which is to be used as the Sunday school assembly room, is on a level with the floor of the church and connected with it, and will accommodate 350 people. There are class-rooms and vestry-rooms opening from it, and a lower floor divided into spacious rooms conveniently arranged for all sorts of guild and club work, and a large room for the infant department of the school. The rectory is an admirably arranged house containing fourteen living rooms and two bath-rooms, all of good size, well-lighted and ventilated. It is connected with the parish house by communicating doors. The whole group of buildings constitutes the handsomest structure in Wilmington and furnishes the most complete Church plant in the diocese.

Six years ago, when the Rev. Frederick M. Kirkus assumed the rectorship of Trinity parish, there was a debt of \$16,000 resting upon the church. That debt was paid on

Club house. The function was in honor of the Rt. Rev. Rogers Israel, D.D., the Bishop of the new diocese of Erie, and its officials, clerical and lay, with Bishop Israel as the guest of honor. Other guests from the diocese of Erie were the Rev. Messrs. Aigner and Van Dyke; the Rev. Dr. Perry, and Messrs. T. W. Shacklett (treasurer of the diocese), Josiah Howard, J. W. Reynolds, E. D. V. Selden, and E. N. Ohl. About 125 guests sat down, composed of members of the club, the Bishop of the diocese and some of its clergy. In the absence of A. P. Burgwin, president of the club, Mr. C. E. E. Childers, a former president, acted as toastmaster. The opening address was by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of the diocese, who had as his topic, "The Dioceses of Pittsburgh and Erie." He was followed by Bishop Israel, who talked of "The Diocese of Erie." Other speakers were the Rev. Dr. Hills, who discussed "The History of the Formation of the New Diocese of Erie," and Messrs. Shacklett and Howard, visiting laymen. Bishop Israel said in part: "Religion is not a mere mental excitement, for character is not to be gained in a moment, but the Church should be a place where the weakest may go as to a schoolhouse and be trained for better things. When the men of this country learn that religion does not mean sanctimoniousness; when they learn it is for those weak honestly, weak morally, weak physically, yet striving to be stronger; when they learn that it is the basis of the Church of Jesus Christ, there

will be a great stride made for Christendom. It has been my experience with the people of the street, of the palace, and of the hovel, that all are looking for something better, something higher than they have attained. A priest can do nothing outside of his church without his laymen, and, I tell you, there rests upon the souls of the laymen of this Church of ours an enormous burden, the burden of representing the Church of Jesus Christ as the fundamental issue of Christianity—I mean the historic Church of Christ. I do not mean the Episcopal Church, of which we are part, I do not mean the great Roman Church, the great Eastern Church, but I mean the great Church of Christ. There is one teaching of Jesus Christ that men stand for, all men of all nationalities, and that is the New Testament, which demands of humanity, not immense things, but the smallest things; of sincerity and intention to try to do what is right; and with these things the Church of God can be built up. When you try to build up the Church of God with other men's ideals you close the doors of the Church of God against thousands of men."

THE ANNUAL meeting of the Churchman's Club of the diocese of Maryland was held at the Hotel Belvedere, Baltimore, on the evening of April 20th. Officers for the coming year were elected as follows: President, Dr. Robert W. Johnson; first vice-president, Mr. R. Brent Keyser; second vice-president, Mr. Richard C. Norris; secretary, Mr. Edward Guest Gibson; treasurer, Mr. John Glenn, Jr.; members of the Council: Messrs. W. W. Chipchase, M. K. Burch, William B. Hurst, and William F. Cochran, Jr. A banquet followed the business meeting, at which were seated about 250 members of the club and their guests. Mr. R. Brent Keyser presided and acted as toastmaster. The guests of honor were Mr. Roland S. Morris of Philadelphia, who spoke on "The Attitude of the Laymen"; Mr. Burton Mansfield of New Haven, Conn., who made a strong address on "Church Unity," and the Bishop of the diocese, who announced that, in accordance with the desire and hope expressed to him by the late Bishop Paret, it was his purpose to erect within the coming year a parish house as a memorial to Bishop Paret in connection with the mission work being carried on at Locust Point in South Baltimore, at the Chapel of the Redemption, especially for the benefit of the 300 or more needy children of that neighborhood. Bishop Murray said he would issue an appeal to all those in the diocese who had been confirmed by Bishop Paret to contribute to this memorial.

THE CONNECTICUT G. F. S.

THE CONNECTICUT Girls' Friendly Society now numbers forty branches, seven new ones having been organized in 1911, as follows: St. Thomas' Church, Bethel; St. George's Church, Bridgeport; Trinity Church, Bristol; St. James' Church, New London; St. Peter's Church, Plymouth; St. Andrew's Church, Thompsonville; and Christ Church, Watertown. These new branches have brought into the society nearly two hundred members, thirty associates, and thirty-five candidates.

MARYLAND CONVENTION, DAUGHTERS OF THE KING.

THE EIGHTEENTH annual convention of the Maryland Council of the Daughters of the King was held on Wednesday, April 26th, at Memorial parish house, Baltimore. A special devotional service preliminary to the meeting of the convention was held Tuesday evening at Trinity Church, Towson, Baltimore county, with an address by the Ven. J. Poyntz Tyler, rector of St. John's Church, Hagerstown. At the opening session of the convention on Wednesday afternoon, a "charge" to the council was delivered by Bishop Murray. There are seven-

teen chapters in the diocese. Of these, fourteen, reporting a membership of 301, were represented at the convention. Officers for the ensuing year were elected as follows: President, Miss Mary Packard of Ascension chapter; Vice-President, Mrs. Charles Beers of St. Michael and All Angels' chapter; Secretary, Miss Margaret Shafer of Memorial chapter; Treasurer, Miss Helen Herbert of St. Barnabas and St. George's chapter. Tea was served to the delegates at 6:30 P. M., followed by the closing meeting at 8 P. M., when an address was delivered by Miss Behlendorff, general secretary of the order.

BISHOP WEBB'S ANNIVERSARY.

IN HONOR of Bishop Webb's fifth anniversary as Bishop, the Church Club of Milwaukee tendered him a dinner at the Hotel Maryland on Tuesday evening of last week, and gave particular attention to the subject of Church work among university students at Madison, which the Bishop has been very anxious to develop. The Rev. Lyman P. Powell, of Northampton, Mass., told of the value of such work in university centers generally and of the desire of educators that a religious environment be created. Professor Carl Russell Fish of Madison told of the desire of the university authorities that the Church should develop this work, and of the cooperation which would be given. The Rev. George Heathcote Hills, rector of St. Mark's Church, Milwaukee, who had visited Madison by delegation of the Church Extension Board of the diocese to investigate conditions, spoke enthusiastically of the opportunity that awaits the Church.

With happy words the President of the club, Mr. Herbert N. Laffin, as toastmaster, presented the congratulations of the diocese to the Bishop, who responded feelingly. Mr. Laffin closed with the following offering:

"Honored Guest, a welcome greeting,
One and all we here extend;
Welcome to this pleasant meeting.
Welcome, Bishop, pastor, friend.
May the loving tie that binds us,
Sweeter, closer, stronger grow,
As with wisdom you direct us,
On our journey, as we go.

"You have poured the balm of healing
Into hearts whence joy has fled;
You have, with your kindly feeling,
Kindled hope where hope seemed dead.
May the Master blessings send thee,
Through the years thy work extend;
Peace attend thee, God defend thee,
Guide, protect, and guard our friend."

NEW CHURCHES AT HEMET AND SAN JACINTO, CALIF.

EASTER DAY services were held in the Church of the Good Shepherd, Hemet, and also in St. John's Church, San Jacinto, Calif., both churches having been just completed in time for the festival. The Hemet church is a very substantial building, constructed of reinforced concrete, in the style so common in the older Spanish portions of California and Mexico, and usually called the mission style, being an imitation of the buildings put up by the early Spanish missionaries. It has a concrete cement floor, and an open timbered roof, a wide and dignified chancel, and is well provided with vestry-rooms and other conveniences. The building will seat 200 persons comfortably. It has cost \$4,000, and of this sum nearly one-third remains to be secured. The mission congregation is neither large nor wealthy; and an additional sum will be needed if it is to be equipped and furnished in any manner befitting its sacred use. Mr. Walters has been in charge of the missions about a year only, and has made a most successful record, which shows how well he could use an additional sum of \$1,500.

At San Jacinto, where the number of

Church people is smaller, a smaller edifice of wood taxed all their resources; and a donation was secured from the Church Building Fund Commission, supplemented by a loan from the Church Extension Society of the diocese. The Church people of both Hemet and San Jacinto, as well as the priest in charge, realized the joyousness of Easter worship far more fully because their service was held in their own well appointed sanctuaries.

SUDDEN DEATH OF REV. T. W. WEBB.

THE DEATH of the Rev. RICHARD T. W. WEBB, assistant to the Rev. Dr. W. F. Faber, rector of St. John's Church, Detroit, Mich., the result of a sudden stroke of apoplexy, or heart trouble, occurred on Tuesday, April 25th, at the age of 51 years. Mr. Webb had attended during the morning of Monday a meeting of the Sunday School Institute, and returned to St. John's rectory apparently in good health. Here he was suddenly stricken and was carried to his home near-by, where he expired early on the morning of the next day. Mr. Webb was English by birth, and went to Canada during his youth. He was ordained deacon and priest by the Bishop of Niagara. In 1889 he took mission work at East Tawas, Mich., and built a church. Later he became rector of Grace Church, Mt. Clemens, Mich., and then of St. Philip's Church, Detroit. In 1907 he accepted the position of assistant to the rector of St. John's Church. For the past five years he had been secretary of the diocese, and for six years was secretary of the Sunday School Institute. By his fidelity to all duties and his kindly disposition he endeared himself to his brethren of the clergy and to the laity, both adults and children. He leaves a wife and four children.

The funeral was held at St. John's church on Thursday morning, April 27th, in the presence of a congregation which filled the edifice. The procession moved up the aisle, the Bishop of the diocese reading the sentences, preceded by the vested choir, a large number of the clergy, and the vestrymen. At the conclusion of the burial service, the rector celebrated the Holy Communion, assisted by the Rev. Dr. Maxon. The interment was in Elmwood Cemetery. On Sunday morning Dr. Faber preached a memorial sermon. At the same time a memorial service was held in St. Philip's church.

BELATED ITEMS OF EASTER NEWS.

ALL THE CHURCHES in the diocese of Michigan City report large Easter congregations and offerings, and an increase over all previous years in the number of communions. At the Cathedral in Michigan City there were twenty-five per cent. more than the number of communicants reported to the diocesan council. At St. Thomas', Plymouth, the Knights Templars attended the High Celebration, the music being rendered by a vested choir of forty-four members. The children's offering for missions was \$31.69. At Trinity, Logansport, a new lace altar frontal was presented by St. Mary's Guild, and a full set of green vestments, belonging to the late Rev. Almon C. Stengel, former rector of the parish, was presented to the parish for a memorial by his mother. All offerings for Easter Day at Gethsemane, Marion, were given for general missions. St. James' Church, Goshen, and St. Paul's, Mishawaka, were both recipients of many memorial gifts, and at St. James' church, South Bend, the parish debt was reduced from \$14,000 to \$10,000.

AN EXCEPTIONALLY joyous Easter was that of Christ Church, Bastrop, La. The rector, the Rev. J. H. S. Dixon, spoke with deep feeling of the growth of the parish during the past year, of how at last all debt had been wiped out, the last \$500 having been paid on the rectory at Bastrop that week: of the new pews placed in St. Andrew's Church, Mer Rouge, as an Easter offering.

where he had already that morning preached to a full church; of the new cross and candlesticks to be placed on the altar at Oak Ridge; of the growing love and devotion to the Church and her services by her members and the better understanding of her ways and teachings by those around her.

REPORTS FROM the Easter services in the diocese of Iowa show that the churches were crowded and the congregations devout. In a number of parishes the Knights Templars attended the services and heard special sermons preached. At Trinity Cathedral, Davenport, 360 communions were made and the Easter offering amounted to about \$1,400. At St. John's Church, Dubuque, more than 300 received the Holy Communion, more than two-thirds of them at the early celebration. The rector, the Rev. John C. Sage, was assisted by the Rev. Dr. Fleetwood, rector of Waterman Hall, Sycamore, Ill.

THE EASTER services throughout the diocese of Atlanta were marked by unusually large numbers of communicants at the early celebrations. The offerings were in nearly all cases for missions, ranging from over \$2,000 at All Saints', Atlanta, and nearly that amount at St. Luke's, to generous offerings of smaller totals all over the diocese. The overflowing numbers at the Easter services followed splendidly attended Lenten services.

THE EASTER offering at the Church of the Holy Trinity, Lincoln, Neb. (Rev. S. Mills Hayes, rector), was \$2,300, the largest in the history of the parish. As soon as the sum was known, the parishioners immediately pledged \$2,000 more, to extinguish the indebtedness. During the three years of the present rector's incumbency the mortgage of \$5,800 has been raised and about \$5,000 of floating indebtedness has been liquidated.

AT TRINITY CATHEDRAL, Little Rock, Ark., the largest congregations that ever attended services there were present on Easter Day at the two services, an unusually large number being present at the early celebration. Albert Pike Consistory of Scottish Rite Masons attended at the second celebration in a body. The offering was the largest in many years.

THE SUM of \$3,000 was given in connection with the Easter collection at Christ Church, Poughkeepsie, N. Y., by Mr. James E. Sague, a Public Service commissioner of the state of New York, in memory of his mother, Harriet Kelsey Sague, for forty years a faithful member of the parish. The gift is to form part of the permanent endowment of the Church. The total collection amounted to \$8,000.

AT THE Church of the Redeemer, Elgin, Ill. (the Rev. W. Bedford-Jones, rector), the offerings at Easter amounted to \$700. The full apportionment for missions and all other extra-parochial objects will have been paid by May 1st, while there has been no deficit in running expenses during the year past.

AT CHRIST CHURCH, Los Angeles, Cal., 235 communicated at the early service, and 400 at 11 o'clock. A processional cross was used for the first time in church. Three thousand people crowded into church and Sunday school room at the 11 o'clock service and half as many were turned away, and

THE EASTER offering of the Church of the Good Shepherd, Quincy, Ill., supplemented by that of Low Sunday, now amounts to about \$600, and represents the gifts of the entire congregation, the majority of its members being persons of small means.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

AT A MEETING of the new vestry of St. Mark's Church, Milwaukee, on April 21st, it was unanimously agreed to begin work on the new church at once, and Mr. Fitzhugh Scott

was selected as the architect. The Building committee met with the architect the following Monday, and authorized him to prepare plans for a church edifice, the nave to seat four hundred people. It is proposed to erect the nave immediately, and convert a section of the old church into a choir and chancel temporarily. This will give the much needed seating capacity at once, while the temporary chancel will be quite adequate for present uses, the permanent chancel to be erected in the future when the necessary funds will admit of its construction. The present church building is totally inadequate to accommodate the congregation.

THE BISHOP of MASSACHUSETTS, in commending the plan to erect a new edifice for Christ parish, Plymouth, Mass., says in a communication: "Our Pilgrim Fathers were cradled in the Church of England. They separated with deep regret. Many of the descendants are now turning back to the Church. Descendants of the Pilgrims who are now Churchmen and women, will, I am sure, be glad to help in the erection of a dignified building in Plymouth." The present edifice is old and dilapidated. Through the generosity of a late parishioner a fine lot for a site and \$15,000 in money stands ready for use when the vestry decides just what to do. Plans already have been drawn by a Boston architect and the building he has designed with its furnishings will cost about \$45,000.

CHRIST CHURCH CATHEDRAL, Lexington, Ky., has recently lost by death two old and valuable members of the congregation, Mr. J. M. Duff and Mr. Henry S. Reed. The former by his will bequeathed \$1,000 to the Cathedral parish, and \$5,000 to the Good Samaritan Hospital of the city of Lexington. Mr. Reed left by his will \$1,000 to the parish, and the week before he died \$1,000 to the parish house fund, which is to cost \$30,000, all of which has been subscribed, including \$15,000 given by Mr. J. H. Tilford, now of New York City, formerly of Lexington. Work on the parish house building will soon be begun and it is hoped that it will be ready for use by the latter part of the current year.

IN RESPONSE to an appeal to the congregation of St. Paul's Church, Brooklyn, the Rev. A. C. Wilson, rector, has been promised \$10,000 for the building of a suitable clergy house. It is thought that the new building will be ready for occupancy in six months. When the present rector took charge the parish was in debt and conditions were most discouraging. Now St. Paul's is one of the most prosperous congregations in Brooklyn.

THE INTERIOR of the new wing which is being completed at Trinity Church Home for the Aged, Jamaica Plain, Boston, is almost completed and plans are now on foot for furnishing these rooms, several generous communicants of the parish having already expressed their desire to contribute towards this end.

WITH THE RAILWAY MISSION IN WESTERN CANADA.

WITH THE arrival of spring come increased opportunities, greater facilities, and abundance of work for the railway mission priest. A few words of enlightenment may be necessary. The English Church Railway mission (the headquarters of which are in Regina, Sask.), which is endeavoring to keep pace with the rapid development now going on in this huge diocese of Qu'Appelle, is a branch of work under the auspices of the Archbishops' Western Canada scheme. Under the leadership of the Rev. Douglas Ellison of South African railway mission fame, and Rev. W. H. White, organizing missionary for the diocese, are at present four priests and five laymen, each priest being allotted a sec-

tion of line extending in some cases to over 200 miles, in the writer's case to 240 miles. With this is attached all the adjacent territory on both sides of the line, and the task before the missionary is to hold as many regular services as possible, to build churches at the likely towns and villages, organize congregations and church societies, in fact, to be a dozen rector-power man, that is, during this pioneer stage to do more or less the work of ten to twelve resident ministers, but himself to be resident nowhere at one place many days.

Towns are springing up at an astonishing rate, the whole country is being peopled in a marvellous manner, but the Church is not keeping pace. Much is being done, but there is infinitely more to be done. The call of this Northwest promises to be as memorable in the history of the Church as the call of Macedonia, St. Paul's Northwest. Still there is much to be thankful for. On one line alone there are regular services being held at fourteen places, at each once per month, and it is expected that at several of these points a church will be built this year. Seven hundred and fifty miles covered, 15 services held, apart from 11 baptisms and 2 funerals: this is the record for one month for one man on one line. Services are held in various kinds of places with and without a musical instrument. Obviously the service must often be of the mission type with the well-known hymns and with directions from the minister as to when to sit, kneel, or stand, and on what page to find the service or canticle. Sometimes the beautiful *Magnificat* or *Te Deum* will turn out to be a solo by the priest, unaccompanied. But for all these difficulties, the work is going ahead, souls are being won for Christ and His Church, and a solid and lasting foundation of the future Western Canadian branch of the Catholic Church is, we trust, being well and truly laid.

The greatest comfort undoubtedly comes, when a faithful few, who may have come long distances, meet together in the celebration of the Blessed Sacrament of our Lord's Body and Blood. Then it is that the missionary feels strengthened and encouraged not only by his own participation in the greatest of all services, but also in the meeting together of the faithful in response to our Lord's command, "Do this in remembrance of Me."

Of course there are physical discomforts, but there are none other than fall to the lot of all coming to a new country. Accommodation is taxed to the utmost, hotels are filled each night, and frequently a "doss" on a couch or, as was the case last week with the writer, a cot with six others in the same room, is all the sleeping accommodation to be had. But it is endured in the characteristic cheery, optimistic spirit of the West. It is only for a short time, and what is it after all, when compared to the fact that an empire is in the making and all here are privileged to be in at the beginning of it. The first page of a history is being written, and for those who are honored with the foundation stone laying the opportunity is great and unique. More men are wanted and wanted at once. May God grant that men and money, interest and prayer may be forthcoming in this great ploughing and seeding time of the Church in Western Canada.

DEATH OF REV. DR. P. H. STEENSTRA.

THE REV. DR. PETER HENRY STEENSTRA, for forty years professor of Old Testament Literature and Interpretation at the Episcopal Theological School, Cambridge, Mass., died suddenly at his country home at Robbinston, Maine, April 26th. Dr. Steenstra was born in Holland, January 24, 1833. When still a boy he came to the United States with his parents, who settled in St. Louis. He was graduated from Shurtleff

College, Alton, Ill., in 1858. In early life he was a minister of the Baptist denomination. In 1864 he was ordained to the diaconate and priesthood by Bishop Eastburn, and became rector of Grace Church, Newton, Mass. Three years later he joined the faculty of the Episcopal Theological School, where he remained until his retirement four years ago because of declining years.

Dr. Steenstra was a widely known theologian and writer on theological subjects. His book, *The Being of God as Unity and Trinity*, issued in 1891, was quoted and discussed by European and American theological scholars. He was also the author of chapters on the Earlier History of Israel and on Hebrew Literature in the *History of All Nations*.

THE CASE OF CHRIST CHURCH, NORFOLK, VA.

A CORRESPONDENT from Christ Church, Norfolk, Va., sends the following deplorable account of the incident connected with the recent interference in services by the Bishop of Southern Virginia:

"In order that you may fully understand the rector's letter to the Bishop, you must know all the circumstances. Bishop Randolph has always used every opportunity to humiliate Dr. Steinmetz. . . . After much trouble and many refusals the Bishop directed his Coadjutor to visit Christ Church on Palm Sunday to confirm a class of fifty-two. The rector received a letter from Bishop Tucker stating that he would be present. The rector received Bishop Randolph's letter of inhibition on Friday before Palm Sunday. On Saturday morning the Bishop . . . went to Richmond and was in conference with Bishop Tucker there on Saturday afternoon. At 7:30 P. M. Saturday the rector received a telegram from Bishop Tucker which simply stated that he would not be at Christ Church next day. Recalling his past humiliations and believing that Bishop Randolph had instructed Bishop Tucker to send the telegram (and we still think that he did), the rector wrote the letter. On Monday following the rector wrote the Bishop asking his forgiveness for the language used, stating why he had written the letter, as set forth above, but nevertheless still protesting.

"The women of the church have petitioned the Bishop, setting forth their confidence in the rector, their love for him, their love for the Church, and begging him to restore to them their services. A monster meeting of the men alone was called by some members of the vestry, at which resolutions were passed begging the Bishop to restore the services and to set a date for confirmation. On Easter Monday, at the congregational meeting, even stronger resolutions were passed and presented. The Brotherhood of St. Andrew have petitioned him. The ENTIRE vestry have called upon him. They have told him that out of an average congregation of fourteen hundred people, there are only twenty objectors and FIVE protestants to the services. They have expressed their confidence in the rector, their faith in him, their love for him, and have begged and pleaded with the Bishop to let them have their services back and to confirm the class, which is ready, desirous, and anxious to be confirmed. To all of which he has turned a deaf ear.

"The Roman Catholic priest in the next parish has come out in a newspaper and invited the Christ Church people to come to him. I heard one of the most prominent communicants say that if he must choose between two Popes he would accept the Pope of Rome, as he believed him to be more tolerant.

"The situation is serious, and I hope that the Church at large will come to our rescue. We can expect no relief from the Bishop or this diocese. The matter will probably be carried to the House of Bishops; but I am afraid it will be too late. Christ Church

will be ruined, financially and spiritually, because we sang the versicles and one or two prayers. . . .

"We need your help, we need your prayers. We have done all we can. If Bishop Randolph could only realize that he is doing more for the Roman Catholic Church than any priest in it in this city, that he has made and is making converts for them every day, he would relent."

The Bishop Coadjutor has now fixed upon a second appointment for confirmation, assurances having been given that the horrible enormity of intoning the service has ceased.

It will be remembered that this is the parish against which the late Bishop Whittle fulminated his order against the use of flowers on or over the altar some years ago. The Rev. Dr. O. S. Barten was then rector. Dr. Barten protested that the Bishop had exceeded his powers, but yet complied with the direction for a year, and then restored the use of flowers, which has been continued ever since.

NOTES FROM SEWANE.

THE Rev. W. S. BISHOP, D.D., professor of Philosophy and Dogmatic Theology at the University of the South, has been obliged by ill health to discontinue his work in the Academic department and confine his efforts to his work as professor of Dogmatics in the theological department. The Rev. Wilson L. Bevan, Ph.D., a former professor at Sewanee, is taking Dr. Bishop's classes in philosophy and ethics.

Two large oak crosses, one eight feet in height, covered with eighteen carat gold leaf, have been presented to the university chapel. They were put in place on the roof Easter Even, one at the east end and the other at the west end.

SEMI-CENTENNIAL OF ST. GEORGE'S, ROSEBURG, ORE.

ON ST. GEORGE'S DAY, St. George's parish, Roseburg, Ore., celebrated the semi-centennial of its organization as a parish and the consecration of the Church (the present structure).

The celebration began with a social gathering in the parish house on Saturday evening, April 22d. The services of Sunday began with a celebration of the Holy Eucharist at 7:30, the Bishop celebrating, followed by Morning Prayer. In the afternoon a class was confirmed by the Bishop, who also preached to the large congregation, and Judge Fullerton, who was present at the consecration, spoke a few words of felicitation. St. George's parish was organized in the summer of 1860. The Rev. Thomas Arthur Hyland, a young clergyman just out of the seminary, held the first services. Upon request Mr. Hyland decided to remain, and at once a subscription paper was circulated and sufficient money raised to build the church, which was consecrated on the First Sunday in Advent, December 2, 1860. During the summer of 1909 the church was entirely remodelled within and without and made very attractive under the able planning of Archdeacon Chambers, and a good parish house added, so that now the parish has a valuable property, situated on a centrally located corner lot 80x220, with a church, parish house, and rectory, all in good condition. During the present rectorship many additions and improvements have been made. Eucharistic lights and a memorial window have been given. Choir stalls have just been installed and are ready for the surpliced choir, soon to be organized. Since the coming of the present rector, the Rev. Charles Wilson Baker, regular services have been maintained and the life of the parish, spiritual as well as physical, stimulated. The rector has a parish as large as the state of Connecticut. In addition to the church in Roseburg, there is another at Oakland, and one to be built this summer at Sutherlin.

and there are communicants in Drain, Yoncalla, Wilbur, Dillard, Myrtle Creek, and Riddle, as well as the scattered ones on the ranches extending to the mountains east and west.

MEMORIALS AND OTHER GIFTS.

AMONG MEMORIALS given during Easter-tide in the diocese of Atlanta were an American Standard Lectern Bible to St. Luke's, Atlanta, given by Senior Warden J. S. Middleton in memory of his daughter, Caroline Middleton; the stained glass window of the crucifixion to St. Luke's, given by the family of Miss Mary Bockover Toy in her memory; some very fine Eucharistic altar linen for Christ Church, Macon, also a solid silver water cruet from Mrs. William Yates; and a floor of ceramic chancel tiling by Mrs. William Lee Ellis for Christ church, Macon. The Rev. C. R. Weller presented to St. John's, College Park, two very handsome Eucharistic brass candlesticks in memory of his father.

A NEW ALTAR, with tabernacle and reredos, has been placed in St. John's church, Great Bend, Kan. (district of Salina). The altar is of solid oak and very handsome. The crucifix and six candlesticks are the workmanship of the Gorham Co. The crucifix is a memorial to E. L. Chapman, Sr., and G. L. Chapman; one candlestick is in memory of Garrett Poole, another in memory of Mrs. Greenwood. The Guild of the B. V. M. gave a candlestick; Arthur Meade gave one also. The Bishop blessed the altar and furnishings on April 19th and celebrated the Eucharist next morning. Two Eucharistic candlesticks are expected soon and then the little church will be fully equipped for the central service, the offering of the Holy Sacrifice. The Rev. Norman Inwood wishes to thank those in the East who have so kindly helped St. John's Church.

THE Church of the Good Shepherd, Oriskany Falls, N. Y. (Rev. W. A. Nichols, rector), has been the recipient recently of the following memorials for altar and chancel enrichment: Vesper lights, in memory of a Miss Marjorie Hams; credence, in memory of Claud Spoor; altar cross, presented by E. S. Hamblin and family in memory of the wife and mother; a fine processional cross, in memory of Mabel Douglass; two handsome Eucharistic candlesticks, given by Mr. and Mrs. Robert Bennett.

ST. JAMES' CHURCH, Fall River, Mass., has lately received as gifts two windows in memory of John and Matilda Allen which have been given by their children. The figures of St. James and St. John occupy the central positions. Other gifts lately made are the reredos and choir stalls from Mr. and Mrs. Richard H. Cook. These gifts have gone a long way toward beautifying the chancel.

ST. THOMAS' CHURCH, Brandon, Vt. (Rev. Frederick S. Arnold, rector), was the recipient of several useful and valuable gifts on Easter Day. New cushions for the pews were given by parishioners; a handsome new lectern Bible, Prayer Book, and Hymnal for the chancel, and a valuable set of Eucharistic vestments were presented to the Church by pious and liberal communicants.

THE ANNOUNCEMENT was made on Easter Day that Mrs. H. C. Franzheim had given to the trustees of St. Matthew's Church, Wheeling, W. Va., six valuable building lots at Echo Point, a popular suburb of Wheeling. This generous gift will make possible at some not far distant time the erection of a church to extend the work now represented by a flourishing Sunday school.

A VERY HANDSOME set of Eucharistic vestments, including stole and manipule, together with a sterling silver paten and chalice, were presented on Easter Day to the Church of the Ascension, Salida, Colo., by the Altar Guild

of the parish. The rector (Rev. C. W. G. Lyon) blessed the vestments on Easter Even and the vessels at the 7 o'clock Eucharist Easter morning in the presence of a large congregation.

MENTION was made in these columns last week of the gift to the Church of the Redeemer, Biloxi, Miss., of a set of green hangings for the church. These were not given by the New York Chapter, U. D. C., as stated, but *through* it, and were presented by Mrs. Livingston R. Schuyler of New York in memory of her father, Colonel Samuel St. George Rogers of Florida.

AN ALTAR CROSS has been presented for the chapel of the Hoosac School for Boys, Hoosac, N. Y., by Mrs. J. M. Johnson of Washington, D. C., and Mrs. Cebra Quackenbush, which adds greatly to the appearance of the chapel.

MEMORIALS given at Easter to St. Stephen's Church, Baker, Ore., were a sterling silver chalice and paten, cruets, an oak hymn board, and a credence table of brass and oak.

A BEAUTIFUL font, the gift of the Daughters of the King, was unveiled and used for the first time in Christ church, Waterloo, Iowa, on Easter Even.

TWO CONVOCATIONS.

THE 133RD meeting of the second convocation of the diocese of Central New York was convened at the rural parish of the Good Shepherd, Oriskany Falls, April 26-27. The usual order of services with missionary addresses was carried out on Tuesday evening. The Wednesday services and sessions were sadly proceeded with, however, by reason of the sudden death of Mrs. Fannie Putman Kimball, wife of the Rev. C. M. Kimball, a priest leading a retired life in the village. Just at the close of the High Celebration of the Holy Eucharist, Mrs. Kimball fell over in what was at first thought to be a mere faint. Clergy carried her to a chapel adjoining the church, a doctor was summoned, and everything possible done for her, but she passed away in a few moments. Archdeacon William Cook offering the commendatory prayer, while the doctor and Rev. A. L. Byron-Curtiss worked over her incessantly in a vain attempt to restore respiration. Necessarily the afternoon sessions were abbreviated, only routine business being transacted. At the joint meeting of the Woman's Auxiliary and the clergy and lay delegates, appropriate resolutions were adopted by a rising vote.

A MEETING of the Detroit Convocation (Dr. McCarroll, dean, presiding), was held in St. Peter's church, Detroit, Tuesday, May 2d. Reports of officers, standing committees, and the missionary budget for presentation at the coming convention were received. In the afternoon the Rev. Dr. Maxon read a paper on "Our Duty to the Foreign element in Detroit." In the evening a report was presented of the work of the Lay Readers' Club.

FIRE AT BANGOR, MAINE.

A SPECIAL dispatch to THE LIVING CHURCH states that in connection with the destructive fire which devastated so large a part of the city of Bangor, Maine, last Sunday, St. John's church and rectory are a total loss, practically nothing being saved. According to the reports in the last diocesan journal the church was a wooden structure erected in 1834 and valued at \$29,000. The rectory, also of wood, was valued at \$4,000; and there was insurance on the entire property amounting to \$19,800. There is thus a very considerable net loss upon the real estate as well as a total loss upon furnishings. The fact that the congregation, with other citizens, must also have suffered very seriously through personal losses, makes it specially

fitting that outside assistance should be rendered to this afflicted parish and community. The rector is the Rev. L. W. Lott.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.
Easter at Juneau and Douglas.

EASTER DAY was duly observed in Holy Trinity Church, Juneau, and in St. Luke's, Douglas, this year. Both these missions are under the pastoral care of Rev. George Edward Renison, who was appointed to the field by Bishop Rowe last June. The 11 o'clock service was held in St. Luke's, Douglas, the service being well attended and many communicating at this service. The music was rendered by the combined choirs of St. Luke's and Holy Trinity, Juneau. The service for the Sunday school children of Holy Trinity was held in the afternoon, when the Lenten offering amounted to \$8. This amount represents a Sunday school with less than twenty members. The special service of the day was held in the evening, when the church was crowded to the doors. The Church people are planning extensive improvements this summer. A Sunday school room, guild hall, and choir rooms are to be put under the church. Holy Trinity, Juneau, will also have in the near future a pipe organ installed, this being made possible through the assistance of Mr. Andrew Carnegie.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

United Meeting of Men's Guilds.

THE UNITED meeting of the Men's Guild connected with the churches of Albany and Rensselaer was held Wednesday evening, April 26th, under the auspices of the Men's Guild of St. Paul's Church, Albany, in the parish house. The Rev. Samuel H. Goldenson, rabbi of Temple Beth Emeth, spoke on "Social Aspects of This and Other Countries." Thomas Carmody, attorney general of the state, who was scheduled as the second speaker, was called to New York and was unable to be present. The Rev. Roelif H. Brooks, the rector of St. Paul's, made a short address in his place.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.
Greek Easter Celebration in Little Rock.

THE MEMBERS of the Greek Orthodox Church resident in Little Rock celebrated their Easter festival in Christ Church on Tuesday, April 25th, the officiating priest at the Holy Communion being the Rev. Michael Mandilas of Memphis. This service was fol-

lowed by the celebration of the Eucharist for St. Mark's Day by the rector, the Rev. Henry N. Hyde.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Tercentenary of the Cathedral—Opening of St. John's Chapel, East Macon—Notes.

THE TERCENTENARY was generally observed and a splendidly attended service was held at the Cathedral on the evening of the First Sunday after Easter, when a powerful and scholarly sermon was preached by the Rev. C. B. Wilmer, D.D.

THE OPENING of St. John's chapel in East Macon marks a strong missionary enthusiasm in Christ Church. It is in charge of Christ Church, under the Rev. John S. Bunting, who will be assisted by the Rev. M. W. Lockhart, beginning about September 1st. An industrial school is being operated as a part of the work. Mr. Bunting will be assisted during the summer here by Mr. John Moore Walker, now taking his theological course at Sewanee, in this, his home parish, and by Mr. H. L. Jewett Williams, candidate for holy orders, who has just graduated from Christ Church, Oxford, who will also be working in his old home parish. Mr. Williams will be ordained deacon in Athens on Trinity Sunday.

A SEVEN DAYS' mission was held the week following Easter in Trinity Church, Columbus. The rector, the Rev. S. Allston Wragg, was assisted by the Rev. I. H. W. Thompson and the Rev. Percy C. Webber.

BISHOP NELSON is enthusiastic in the progress of the Men and Religion forward movement, and made a stirring address at a recent meeting to perfect organization in Atlanta.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Meeting at Cortland in the Interest of Missions—Diocesan Convention to be Held at Utica.

ABOUT 125 men of Grace Church, Cortland, with a few from Calvary Church, Homer, and a few more from St. John's Church, Marathon, participated in a banquet at the new parish house of Grace church at 7 o'clock P. M., April 26th, and before they separated for their homes voted unanimously to inaugurate a systematic plan for subscriptions for carrying forward the missionary work of the Church as a part of the great laymen's movement. The rector of Grace Church (the Rev. Warren W. Way) presided, and the speakers were Dr. Halsey J. Ball, who took for his subject "Medical Missions"; Prof. Selah E. Northway, who told "What

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Some Men Think of Missions": Mr. John W. Wood of the Church Missions House, New York, who spoke eloquently on mission work in general; and the Rev. Roselle J. Phillips of Syracuse, whose remarks were to some extent supplementary to the appeal of Mr. Wood for systematic giving.

THE BISHOP has designated Grace Church, Utica, as the place to hold the next convention of the diocese. The date of its opening will be Tuesday, May 30th.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

News Notes from Wilmington—Mission at New Castle.

THE MONTHLY meeting of the Clerical Brotherhood was held on the afternoon of St. Mark's Day in the study of the rector of Trinity Church, Wilmington. The subject discussed was Child Welfare and the Juvenile Courts, and the Rev. H. W. Wells told of local efforts along this line.—THE MEN'S CLUB of Trinity parish held its first meeting in its new home on Monday night. The Bishop of Pittsburgh, who preached in Trinity Church on Sunday evening, was present and addressed the men on Laymen's Work. He showed how such a club could stand for civic righteousness as well as for direct work for the Church herself. Congratulatory speeches were made by the clergy of the parish, the vestrymen, and the Rev. Arthur H. Judge.

REV. FATHER POWELL, S.S.J.E., is holding a five days' mission in Immanuel Church, New Castle, which will close on the evening of the Second Sunday after Easter.

EASTERN OKLAHOMA.

T. P. THURSTON, Miss. Bp.

Date Fixed for the Convocation—The Work at Tulsa.

THE CONVOCATION of the district will be held at Muskogee on May 22d, 23d, and 24th.

BISHOP THURSTON made his first visit to Trinity Church, Tulsa, on Sunday, April 23d, and confirmed a class consisting of six men, six women, and five girls from the Sunday school. Tulsa is one of the rapidly growing cities of Oklahoma, now ranking third in the state. Up to December, 1908, this was a mission. It then became a parish, and the Rev. Gilbert A. Ottmann became its first rector. He found about 100 communicants. Forty-four have been confirmed and others added by transfer, so that there are now about 225 communicants on the parish register. In that time nearly \$4,500 has been paid on a rectory, and the Woman's Guild and others have put nearly \$1,000 in improvements in the church building. Last year the missionary apportionment was paid more than twice over, and the parish has contributed largely to works outside and inside the district. On the night of April 26th a reception was given to Bishop Thurston at the rooms of the Tulsa Commercial Club, which was largely attended by people outside as well as of the Church. The Bishop is winning the hearts of the people of his district, and the outlook for his work is most hopeful.

IOWA.

T. N. MORRISON, D.D., Bishop.

Death of Dr. W. P. Woodcock—Observance of Lent.

THERE RECENTLY died in Spencer, Dr. William Palmer Woodcock, in the 84th year of his age, an old resident of the city and a Churchman who for many years past has been the life, and in a large measure the sustainer, of the parish. He was a devout Churchman and his loss will be much felt in this parish.

THROUGHOUT the diocese the Lenten sea-

son seems to have been well observed. A number of clergy made exchanges one with another, and thus special preachers added to the interest. Holy Week was observed with more diligence than in the past, and everywhere large congregations were noted.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

"Tuberculosis Sunday"—Exhibit of Holy Trinity, Brooklyn—Gift to the Rev. W. S. Baer.

ORIGINATING in Brooklyn three years ago, when many sermons were preached, the war of words against tuberculosis was again waged in that city on "Tuberculosis Sunday," April 30th. From the long list of ministers, Christian and Jewish, promising to preach on the subject, it is quite apparent that the campaign has taken root. At a recent meeting in New Jersey, more than one of our Church spoke in favor of withholding the cup from the laity, or providing individual cups. And these were not "extreme men" either.

THE ANNUAL exhibit of the parish of Holy Trinity Church, Brooklyn, was held on the afternoon and evening of April 26th. This is a yearly event, the idea being to bring together some results of the year's work, so far as these results are in material form or lend themselves to material representation, such as pictures, modelings, garments, trophies, and such like. The exhibit makes a market for some of the articles made during the year by the industrial classes, and the proceeds from these and from the ice cream and cake help a deserving charity in the parish work.

THE MEN'S CLUB of St. George's Church, Brooklyn, met on Thursday evening, April 20th. As a birthday surprise to the rector,

A WIDOW'S LUCK

Quit the Thing That Was Slowly Injuring Her.

A woman tells how coffee kept her from insuring her life:

"I suffered for many years chiefly from trouble with my heart, with severe nervous headaches and neuralgia; but although incapacitated at times for my housework, I did not realize the gravity of my condition till I was rejected for life insurance, because, the examining physician said, my heart was so bad he could not pass me.

"This distressed me very much, as I was a widow and had a child dependent upon me. It was to protect her future that I wanted to insure my life.

"Fortunately for me, I happened to read an advertisement containing a testimonial from a man who had been affected in the same way that I was with heart trouble, and who was benefited by leaving off coffee and using Postum. I grasped at the hope this held out, and made the change at once.

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"Then I again made application for life insurance, and had no trouble in passing the medical examination.

"It was seven years ago that I began to use Postum and I am using it still, and shall continue to do so, as I find it a guarantee of good health." Name given by Postum Company, Battle Creek, Mich.

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¶ After being announced for several months, this book will finally be ready for delivery next week. It is an extremely timely work.

"Churchmen sometimes argue," says the author, "that, although economic socialism does not necessarily involve 'rationalist' positions, so many of its supporters are unorthodox that they consider it dangerous to identify themselves with the movement. But it is precisely because the Church of to-day has so largely failed us, that the construction of a socialist philosophy has fallen into the hands of persons alienated from the traditions of Christendom. All the more necessary is it for that handful of Churchmen who value not the dead letter but the living spirit of tradition to come forward and make their own intellectual contribution to the building of the international commonwealth."

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Rev. Winfield S. Baer, members of the congregation had been invited. During the evening, the senior warden presented a substantial purse to Mr. Baer with the compliments and good wishes of the congregation. A delightful evening was enjoyed by more than two hundred people.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

A Loss to Iron Mountain.

THE REMOVAL of the Rev. R. W. Nickel, rector of Holy Trinity Church, Iron Mountain, to Pennsylvania, is regretted by the people of the city in general. During his incumbency the Church has made very substantial advancement. At Norway, a mission under his care, a fine brick veneer church, dedicated to St. Mary, with accommodations for 200 worshippers, was recently completed.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

A Decade of Service at Fall River—Other Diocesan News Items.

ON SUNDAY, April 23d, the Rev. Chauncey H. Blodgett preached a special sermon at St. John's parish, Fall River, in commemoration of his ten years' rectorship. In reviewing the past decade he recounted the achievements of the parish, mentioning especially that the parish has prospered in spite of business depression, which naturally is felt a good deal in a mill city such as Fall River. One thing that especially pleased the rector was the appearance of all the members of the vestry at the early celebration of that morning, the gentlemen making no mention in advance of their intention. Two new windows have lately been presented to the church by Mr. and Mrs. Samuel Broadbent as memorials.

THE REV. SAMUEL S. DRURY, vice-rector of St. Paul's School, Concord, N. H., was married to Miss Cornelia F. Wolcott, daughter of a late governor of Massachusetts, the ceremony being performed in St. Stephen's Church, Boston, Mr. Drury's former charge.

A SOLEMN pontifical Eucharist was celebrated at the Church of the Advent, Boston, at 1 o'clock on Low Sunday by the Armenian Catholics of Greater Boston, the edifice having been generously loaned to this branch of the Church for the second time by the Rev. Dr. van Allen. The officiant was the Rt. Rev. Monshegh Saropian, who also preached a sermon on the significance of Eastertide. There also were several baptisms. The service lasted three hours.

THE SPEAKERS at the diocesan convention on the evening of May 2d will be the Rev. Ivan C. Fortin of St. James' parish, New Bedford, on "The Greatest Missionary Opportunity in New England," the Rev. A. B. Papineau of Maynard, "Some Influences of Geography on Missions"; the Rev. J. H. C. Cooper of Gloucester on "Winter and Summer Mission Work on Cape Ann"; and the Rev. Guy W. Miner of Franklin on "Twelve Years of Missionary Work in Massachusetts."

THE CENTRAL BRANCH of the diocesan Sunday School Union held its spring meeting on May 1st in the parish rooms of St. Paul's church, Boston. Miss Grace Hutchins made an address on "The World in Boston," and Professor Philip M. Rhinelander of the Theological School spoke on "Missions."

JOHN H. ROBINETTE, who is a senior at the Theological School, has decided not to accept the call to Trinity Church, Woburn, upon his graduation and ordination in June, as already referred to. Instead he has decided to accept a call from a parish in Cincinnati.

THE MEN of the parish of St. John's, Jamaica Plain, Boston, have decided to give the church a chalice as a memorial to the late Henry B. Chapin, the senior warden, and a committee is now getting subscriptions.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Personal Mention.

THE REV. H. R. NEELY, for nearly ten years priest in charge of St. Andrew's, Kokomo, is resigning the first of May to take work elsewhere. During his pastorate property has been acquired to the value of over \$10,000, and the work has been developed on Catholic lines. He will be succeeded by Rev. Henry Lodge, late of the Cathedral at Indianapolis.

MR. M. C. DOW of Goshen, a leading layman of the diocese, died the Wednesday following Easter. He was a devoted Churchman and his loss will be deeply felt, not only in the parish, but throughout the diocese.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Rector's Salary Raised at Kenosha.

AT THE initial meeting of the new vestry of St. Matthew's Church, Kenosha, a notable advance was made. The rector's salary was substantially increased, a part of the Easter offering was sent to New York to apply on the apportionment for general missions, and the Building committee was authorized to have the walls of the chapel painted and the floor renewed.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Deaths of Mrs. E. T. Carrington and C. W. Truslow.

MRS. EMMA T. CARRINGTON, a life-long member of old Trinity Church, Newark, an active worker in the Girls' Friendly Society and other organizations, died suddenly at her home on Tuesday, April 25th. She is survived by one son and two daughters. Funeral services were held in her parish church on Friday afternoon.—THE FUNERAL of Charles W. Truslow of Millburn township, who died on April 23d, was conducted by the Rev. Walker Gwynne, with interment in Greenwood cemetery, Brooklyn.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Diocesan Historical Society Effects Permanent Organization.

THE HISTORICAL SOCIETY of the diocese completed its organization at a meeting held on April 24th, at St. Peter's parish house, when a constitution and by-laws were adopted and the society effected permanent organization. The following officers were elected: President, the Rev. John R. Wightman; Vice-President, the Rev. L. F. Cole; Corresponding Secretary, the Rev. W. F. Prince, Ph.D.; Recording Secretary and Treasurer, the Rev.



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T. J. Bigham. The purpose of the society is to encourage and stimulate historical research in matters pertaining to the diocese, to make record of the results of such effort, and from time to time publish such papers as may be of special interest. There are now sixteen members, and membership is open to all persons in the diocese desirous of promoting the object in hand.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

A Correction.

THE ACCOUNT of the presentation of a crozier to the Bishop of Quincy, as printed in these columns last week, and which was taken from a press report, was, as is usual with Church news derived from that source, inaccurate in several particulars. The presentation took place in the Church of the Good Shepherd, Quincy, at the early celebration on Low Sunday, at the hands of the priest in charge, the Rev. G. Taylor Griffith, who chose the design and wrote the inscription, which was engraved on a silver plate and reads as follows: "To the Rt. Rev. M. Edward Fawcett, D.D., Ph.D., Third Catholic Bishop of Quincy. Presented by the Clergy and Laity of the Diocese, Easter, A. D. 1911."

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Lent and Easter at St. Peter's, Key West.

AFTER A HARD struggle the newly erected parish room for St. Peter's (colored) church, Key West, was sufficiently completed to begin services on Quinquagesima Sunday, but lack of funds prevents the work being carried to completion. A full round of services was begun on Ash Wednesday, including a daily Eucharist, sermons on Wednesdays after Evensong, and Stations of the Cross on Fridays. A children's Eucharist on Saturdays at 9 o'clock as well as the daily offices were fairly well attended. On Palm Sunday crowds of people came for the procession, palms being blessed and distributed. The altar with its many lights and flowers and festal vestments on Maundy Thursday, made a beautiful prelude to the solemnities of Good Friday. On Easter Day over 100 Communions were made at 5:30 A. M., all having used the sacrament of Penance. At the High Celebration twice as many people might have been present had there been room for them. A new church to replace the building destroyed in last year's hurricane is most urgently needed, but the parish is quite unable to raise the necessary funds.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Annual Meeting and Service of the C. F. S.—The Diocese and the Clergy Relief Fund—Error in Date of Diocesan Convention.

THE ANNUAL meeting of the members of the Girls' Friendly Society of the capital city was held on May 1st. The society had its annual service as a diocesan organization on the previous Sunday in St. Thomas' church at 8 P. M., when the Rev. G. Freeland Peter preached the sermon.

THE DIOCESE makes a poor showing in the annual statement of the General Clergy Relief Fund for the past year. It has received from the fund for twenty beneficiaries the sum of \$2,900. Toward these pensions and relief grants it has contributed only \$607.94. Only twenty-one of the ninety-nine churches in the diocese made any contributions.

ACCORDING to the journal of the diocese, the diocesan convention will meet in the Church of the Ascension on May 3d. This is an error. The convention will not meet on the 3d, but on the 10th.

ST. MARK'S PARISH, Capitol Hill, reports 2,000 houses and 500 suites of rooms in

apartments within the parochial boundaries. Persons coming from 750 households belong to St. Mark's. There are about 881 enrolled communicants, of whom 679 are active. Rev. Dr. W. L. DeVries and Rev. Frank E. Bissell are the clergy of St. Mark's, which is one of the live parishes of the city, thoroughly and efficiently worked and administered.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

News From Delta.

ON THE evening of St. Mark's Day, St. Luke's Church, Delta, tendered a reception to the rector, the Rev. J. H. Dennis, and his wife. The local clergy and many of the townspeople not of the Church were present. A debt contracted a year ago for an addition to the church building has recently been paid, and substantial improvements are being made in the appearance of the grounds about the church. A branch of the Girls' Friendly Society, the first one in Western Colorado, has just been organized.

WESTERN MASSACHUSETTS.

"Churchmen's Dinner" at Worcester—Notes.

ON APRIL 25TH the Churchmen of Worcester and vicinity to the number of 200 sat down to the third annual "Churchmen's dinner," under the presidency of Professor Zelotes W. Coombs. At the speaker's table, besides Toastmaster Coombs were the Bishop of Maine, the Bishop of Massachusetts, the Rev. Dr. Flavel S. Luther, president of Trinity College, Hartford, the Rev. Henry Hague of Worcester, and the Hon. Charles G. Washburn. Before introducing the first speaker, Professor Coombs proposed a silent moment in memory of the late Bishop Vinton. The

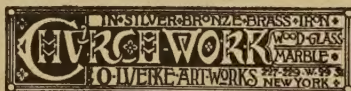
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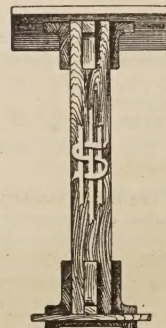
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theme chosen by Bishop Codman was "Churchmanship," and, in the course of his remarks he urged his hearers "to save New England from the horrible corruption" of the social evil. Bishop Lawrence, after paying an eloquent tribute to Bishop Vinton, spoke on "A Broader View of Religion." President Luther urged coöperation of the Church with other bodies in the solving of great problems.

THE SHELBURNE FALLS lodge of the Sons of St. George attended Emmanuel church on St. George's Day, April 23d, the annual sermon being preached by the rector, the Rev. Dr. F. C. H. Wendel.

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WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Convocation of the Buffalo Archdeaconry.

THE ANNUAL convocation of the Buffalo Archdeaconry was held in the Church of the Ascension, Buffalo, on Wednesday, April 26th, following a celebration of the Holy Communion at 9:30 A. M., the Bishop being celebrant, assisted by the rector of the parish, the Rev. C. A. Jessup, and the Rev. George A. Harvey of Mount Morris. The following were elected upon the Missionary Board: The Rev. Messrs. N. W. Stanton (secretary), Cameron J. Davis, G. Sherman Burrows, and Dr. Charles H. Smith. Lay members: Messrs. E. H. Boynton, H. N. Yates, and General Henry C. Hodges. Mr. W. H. D. Barr was reelected treasurer. A resolution was adopted devoting the Advent mite box offering of 1910 toward the erection of a church building at Angola. The report of Archdeacon Ayres showed gratifying progress made in all the missions of the Archdeaconry.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Progress at Cody.

THE CHILDREN'S Lenten offering at Christ church, Cody, amounted to \$22.53, which is better than they have ever done before. The three hours' service was held on Good Friday for the first time in Cody, and a good congregation attended.

CANADA.

Dedication of the Church of the Ascension, Montreal—Other Dominion News.

Diocese of Montreal.

THE DEDICATION service of the new Church of the Ascension, Montreal, was held on the evening of April 24th, conducted by Bishop Farthing. There was a large attendance, including the Dean, Archdeacons Norton and Naylor, and the city clergy. The sermon was preached by the Bishop of Fredericton, one of the youngest of the Canadian Bishops. Rural Dean Bell acted as chaplain to Bishop Richardson, and the Rev. H. Horsey acted in the same capacity to Bishop Farthing, while the Rev. E. F. Whitley carried his pastoral staff. A reception was held afterwards in the basement of the church, when an address of thanks was presented to the Bishop of Fredericton.—AT THE adjourned meeting of the vestry of the Church of St. James the Apostle, April 24th, the venerable rector, Canon Ellegood, presiding, it was shown that the finances of the Church were in an exceedingly good condition. A very handsome contribution to the Church's St. Antoine street mission work was made by a member of the congregation, Mr. George Hague, who discharged a mortgage due to him on the property of \$1,100.

Diocese of Toronto.

A PRESENTATION of an address and a purse of gold was made to the Rev. Canon Dixon, rector of Trinity Church, Toronto, April 25th by the executive of the County Orange lodge, of which he is chaplain. The occasion was the departure of Canon Dixon for Europe, where he is going for a three months' trip for the benefit of his health.—IT HAS been decided that the twenty-fifth anniversary offering of the diocesan Woman's Auxiliary is to be used for work in the Northwest, but the special object there, to which it will be devoted, will be recommended by the committee when the amount is ascertained. A number of appeals are to be voted on at the annual meeting in May, of which the largest is the church and parsonage at Stewart, diocese of Caledonia. A room in the

Divinity College, Saskatoon, costing \$500, is another appeal to be voted on.

Diocese of Quebec.

BISHOP DUNN is expected home from his trip to the Holy Land about May 1st.

The Magazines

SUBJECTS uppermost in the minds of the theological world at the present time are discussed by capable authors in the *Bibliotheca Sacra* for April. "The Congregational Reconstruction," by the Rev. Henry A. Stimson, D.D., takes a favorable view of the recently proposed changes in the organization of the benevolent societies of the Congregational churches. "Heredity and Social Progress" continues the remarkable series of articles contributed by Dr. Edward M. Merrins, showing the relation of natural forces to revelation and religious progress. "The Theology of the Fourth Gospel: a Guarantee for Its Genuineness," by Chancellor J. J. Lias, an English scholar, is a powerful answer to the numerous critical attacks on the genuineness of that Gospel. "The Scientific Study of the Old Testament," by Harold M. Wiener, LL.D., adds another chapter to the caustic and illuminating criticisms by this distinguished scholar of the prevalent higher criticism of the Pentateuch. Other contributions are "What Does the New Testament Teach About Healing?" by the Rev. Frank Fox, D.D.; "The Message of the Book of Amos," by Prof. George Stibitz, D.D.; "The Philosophy of Art," by the Rev. James Lindsay, D.D.; and "Spenser and Later Sonnet-Writers," by Professor Theodore W. Hunt. Well selected book reviews fill out a very attractive number of this venerable quarterly, which is published at Oberlin, Ohio.

THERE is printed in the April number of the *Westminster Review* an article that is entirely out of place in that magazine. It is entitled "New Testament Teaching About Women," though the Old Testament furnishes the bulk of the argument (?), and it reminds one very much of the "Freethought tracts" that were so popular among a class of ignorant workmen in England a couple of decades ago. To attempt to refute it would be a work of supererogation; the position of woman in every Christian land alone proves its falsity. The blasphemy and crudeness of the statements made are almost past belief. The author very wisely shelters himself under a *nom de plume*—that of "Presbyter Britannicus," which is doubtless as correct as are most of his arguments. The worst of it is that another instalment of this unsavory mess is promised. There are in this number several good contributions covering sociology, philosophy, and history.

IN THE May number of *Scribner's Price Collier* describes his visits to the native rulers of India—modern Maharajas like the Gaekwar of Baroda, who has been in this country like the Gaekwar of Baroda, who has been in this country and has a son at Harvard; and conservatives who never leave India. There are 6,000 of these native chiefs, big and little, who owe their first allegiance to the British government. George B. McLellan, former Mayor of New York City, contributes an able paper on "Leadership in the House of Representatives." Kenyon Cox makes a plea for the preservation of all the best traditions in a paper on "The Classic Spirit in Painting." Mrs. Burton Harrison relates some amusing reminiscences of private theatricals in Richmond during the Civil war. There are numerous other articles and poems of excellent quality to round out a number of varied interest.

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